

THE TEACHINGS OF
LORD MAHĀVĪRA

[ŚRĪ-MAHĀVĪRA-VACANĀMṚTAM]

Compiled by

Pandit Dattajī Shāh
Śaṅkarāśāśī, Gaṇpāṭī-Dharmāśāṅkṛ.

Translated into English

by
M. V. VAJDA, M. A.

Foreword

by
Dr. S. M. KATSE, M. A., Ph. D.

Publisher NARENDRAKUMAR D SHAH

**For Sri Mahavira Vacanāmṛta Pracāra-
Samiti Bombay**

**Ladhabhai Gunpat Building Chunchbunder
Bombay-9**

All Rights Reserved

1967

**Printer Shri D V AMBEKAR Aryabhushan Press
915/1 Shivajinagar Poona-4**

We take this opportunity to thank the members of the Committee and all those who offered us their unstinted co-operation.

As decided earlier we will shortly arrange to send this publication free to learned scholars in India and abroad

Jayant Mahal
Churchgate D Road }
Bombay 1
12-5-67

Ramanlal N Parikh
Chairman
Sri Mahāvira Vacanāmṛta
Pracāra Samiti.

History of the Prakrit Literature etc. Then there are hardly any Scholarships and Prizes in the Colleges and Universities for this particular subject the only notable exception being the one Scholarship instituted long ago in the Bombay University at the Intermediate Arts Examination.

I therefore take this opportunity of making an earnest request and fervent appeal to the Jain community— which is one of the most enlightened religious-minded and well to do communities in India—to remedy this state of affairs I have during the course of my teaching career approached a number of individuals as well as Institutions and organisations but I am constrained to confess that I have not succeeded in my efforts.

Sri Mahaviravachasamratam is a modest attempt to place before the English-reading public a small compendium or a general outline of the Teachings of Lord Mahavira culled from the Jain Āgama or canonical texts. Shri Dhurajlal Shah has already published this work with Hindi and Gujarati translations. When he approached me with a request that I should undertake to edit the English version of the same I accepted his suggestion most willingly. But it should be noted that this is not a translation of the Hindi Edition.

I have made liberal use of the works of H. Jacobs (S. B. E.) Dr P. L. Vaidya Prof. K. V. Abhyankar Prof. N. G. Suru Dr. A. N. Upadhye and other scholars as well as the commentarial material on various texts. My grateful thanks to all of them.

I am deeply indebted to Dr S. M. Katre for having consented to write a Foreword to this work. Saddled as he is with the gigantic work of the Great Sanskrit Dictionary it was really very kind of him.

to have spared some time for me On behalf of myself and the committee, I offer him our grateful thanks

I am also grateful to the committee, and to Shri Dhirajlal Shah particularly, for having given me this opportunity to associate myself in this worthy cause of the spread of Jainology I shall feel amply rewarded if this modest effort will be of some use in the proper understanding and appraisal of Jainism

Lastly, I would like to conclude with the words of Acārya Śrī Haribhadrasūri —

पक्षपातो न मे वीरे न द्वेषः कपिलादिषु ।

युक्तिमद् वचनं यत् स्यात्तस्य कार्यः परिग्रहः ॥

I have no predilection for the words of (Mahā) Vira, nor do I despise (the views of) Kapila and the rest The words (views) which appeal to reason—they alone should be accepted

Fergusson College,
Poona 4
Śrī Mahāvīra Jayantī,
April 1967

}

N. V. Vaidya

History of the Prakrit Literature etc. Then there are hardly any Scholarships and Prizes in the Colleges and Universities for this particular subject the only notable exception being the one Scholarship instituted long ago in the Bombay University at the Intermediate Arts Examination.

I therefore take this opportunity of making an earnest request and fervent appeal to the Jain community—which is one of the most enlightened religious-minded and well to do communities in India—to remedy this state of affairs. I have during the course of my teaching career approached a number of individuals as well as institutions and organisations but I am constrained to confess that I have not succeeded in my efforts.

Śrī Mahāvīravacanāmṛtam is a modest attempt to place before the English reading public a small compendium or a general outline of the Teachings of Lord Mahāvīra culled from the Jain Āgama or canonical texts. Śrī Umrājal Shah has already published this work with Hindi and Gujarati translations. When he approached me with a request that I should undertake to edit the English version of the same I accepted his suggestion most willingly. But it should be noted that this is not a translation of the Hindi Edition.

I have made liberal use of the works of H. Jacobi (S. B. E.), Dr. P. L. Vaidya, Prof. K. V. Abhyankar, Prof. N. G. Saru, Dr. A. N. Upadhye and other scholars as well as the commentarial material on various texts. My grateful thanks to all of them.

I am deeply indebted to Dr. S. M. Katre for having consented to write a Foreword to this work. Saddled as he is with the gigantic work of the Great Sanskrit Dictionary it was really very kind of him

to have spared some time for me. On behalf of myself and the committee, I offer him our grateful thanks

I am also grateful to the committee, and to Shri Dhiraajlal Shah particularly, for having given me this opportunity to associate myself in this worthy cause of the spread of Jainology. I shall feel amply rewarded if this modest effort will be of some use in the proper understanding and appraisal of Jainism.

Lastly, I would like to conclude with the words of Acārya Śrī Haribhadrasūri —

पक्षपातो न मे कीरे न द्वेषः कपिलादिषु ।

युक्तिमद् वचनं यत् स्यात्तस्य कार्यः परिग्रहः ॥

I have no predilection for the words of (Mahā) Vira, nor do I despise (the views of) Kapila and the rest. The words (views) which appeal to reason—they alone should be accepted.

Fergusson College,
Poona 4
Śrī Mahāvīra Jayantī,
April 1967

N. V. Vaidya

FOREWORD

In a significant statement the Vedic seer expresses his view about Truth being one, but defined in various shades and colours by the initiated. It is indeed in this sense that the great religious teachers of India have revived the original significance of the eternal Aryan tradition whenever it was in the danger of losing its moorings. In this recurring pattern of revitalisation and revivification Bhagavān Mahāvīra, a senior contemporary of Bhagavān Buddha, has contributed in a unique manner. Like his contemporary Bhagavān Buddha, Bhagavān Mahāvīra spoke to the people in their own tongues and not in a sacerdotal medium which had become the sole means of communication in meaningless religious rites and rituals. Buddhism spread outside India carrying its message to distant Thailand, Burma and Ceylon through the medium of Pali and in Central Asia through a special medium which Professor Edgerton has designated Buddhist Hybrid Sanskrit and a host of dialects which are related to the Indo-European family of languages beginning with Tocharian and Old Iranian. The tradition represented by Bhagavān Mahāvīra, however, found expression within the subcontinent itself, first revitalising the literature and arts of peninsular India; the earliest representative literature in Tamil and other Dravidian languages stem from the inspiration which is drawn directly from the teachings of Mahāvīra. The languages or dialects of the people which became the medium of communication fashioned by the teachings of Mahāvīra constitute, in northern India, the major group of Middle and Modern Indo-Aryan languages, while the earliest efflorescence in Dravidian owes its origin to the inspiration and teachings of

Mahāvīra It is in this sense that the spirit of Bhagavan Mahāvīra survives in this subcontinent apart from the art and culture monuments which testify to the living touch of the Master

The teachings of the Lord preserved in the Jaina canon have been elaborated later in Prakrit and to a greater extent in later Sanskrit literature. Having their origin in the common languages with the rise of the great empires Sanskrit also became a regular vehicle of expression and corresponding to Buddhist Hybrid Sanskrit we have also a Jain Hybrid Sanskrit which is the nearest approach to spoken Sanskrit untrammelled by the prescriptive restrictions of scholastic grammars. But it is primarily in Ardhamagadhi that the original teachings have been faithfully preserved and transmitted. Like Pali and Sanskrit Ardhamagadhi and other Middle Indo Aryan languages in which many of these teachings are preserved are ordinarily beyond the reach of those who have not made a special study of these languages. Though structurally these are simpler than Sanskrit their study involves a special effort less strenuous than that required for Sanskrit but along with the slow disappearance of this language from the school curriculum these also are on the verge of loss to the great detriment for the development of our national languages. It is particularly in this context that a selection of the gems of such teachings culled from many parts of the Canon and presented neatly in a subject-wise arranged group with English translation may be regarded as a welcome contribution not only to Indian literature but also to world literature. The significant fact that English here functions as a link world language to bring the message of Bhagavān Mahāvīra both to people in India and outside is an indication of the place it has carved for itself in the

community of nations. It is, therefore, appropriate that a selection of the salient teachings of the Master should be available to any world citizen both in its original garb and in its new dress, designed to illumine the dark corners of our intellect and spirit and take us on the true path at a time when our scientific and technical advances have taken us to the very brink of self-destruction. The teachings adumbrated in this selection indicate the manner in which we first reform ourselves in order that the world order itself may be changed towards a saner and more tolerant way of life, through self-abnegation we may realise our true Self and thus revitalise the physical and material consciousness of the world. The appearance of this selection in its present form is timely and let me hope that the message it contains will reach every nook and corner of this earth for it is noble and timeless and the greatest of men have practised it and achieved miracles of transformation. In our own time the father of our nation, Mahatma Gandhi, has demonstrated in his life and teachings the force of truth which lives in this teaching and revitalised this country. But more needs to be done if the world is to be saved from the Frankenstein that our science and technology have created, we have lost our souls and have to rediscover the Truth which lives embedded in us, the way of life indicated by these stimulating verses will unfold that kingdom of heaven which must be established here and now in this world. I am sure that the publication of such a collection will greatly assist a citizen of the world to be a true world citizen and discover the Truth within himself.

23	Pramāda Carelessness	162
24	Kāmyas Passions	170
25	Bala and Paṇḍita The Ignorant and the Wise	175
26	A True Brahmana	178
27	Virya Exertion or Energy	183
28	Samyaktva Righteousness	188
29	Bhāvanā Reflections	193
30	Lasyas	199
31	Mṛtyu Death	205
32	Para-bhava Rebirth	210
33	Naraka-Vedanā Tortures in Hell	220
34	Śikṣapada Disciphus	225

Abbreviations

अथ०	अथवृत्ति
आचा०	आचारार्यसूत्र (आत्मोदयसमिति)
ड० or	दत्तार्यसूत्र Ed by
दत्त०	Prof R D. Vadekar & Prof N V Vaidya, Poona
जी०	जीरपातिसूत्र Ed by Prof N G Suru, Poona
जीवा०	जीवाजीवामिगमप्रतिपत्तिसूत्र (आत्मोदयसमिति)
दक्ष०	दक्षवैदिकसूत्र Ed. by Prof K V Abhyankar, Poona
चू०	चूर्णि or चूर्णिका
दश०	दशगुणसूत्रसूत्र (आत्मोदयसमिति)
नामा०	नामावम्वक्याओ Ed by N V Vaidya, Poona
प्र०	प्रश्नोत्तरसूत्र (आत्मोदयसमिति)
प्र०	प्रज्ञापनासूत्र (" ")
भ०	भगवत्सूत्र (" ")
न०	भगवद्गीता
स०	समवायसूत्र (आत्मोदयसमिति)
म०	सूत्रहस्तामृत (श्रीगोडीपावेनगर बदाका Bombay)
स्था०	स्थानासूत्र (आत्मोदयसमिति)

The Universe

जीवा चेव अजीवा य एस लोए वियाहिण ।

अजीवदेसमागासे अलोए से वियाहिण ॥ १ ॥

(न० 362) .

1 The World (Loka) is said to be that which consists of living beings as well as non-living substances (matter). But that wherein only a part of the non-living things, viz *Ākāśa* or space exists, is called Non-world (Aloka).

Exp This Universe of ours is divided into two parts (1) Loka or World, and (2) Aloka or Non-world The world is pervaded with *Jīva* i. e. living or sentient beings, as well as *Ajīva* i. e. non-living substances, or matter. The Aloka or the Non-world consists entirely of *Ākāśa* or space and nothing else

धम्मो अहम्मो आगासे कालो पुग्गलजंतवो ।

एस लोमो सि पजत्तो जिणेहि वरदंसिहि ॥ २ ॥

(न० 287)

2. The Omniscient Jinas have laid down that the world is made up of Dharma, Adharma, Space, Time, Matter, and Souls (living beings).

Exp It has already been explained above that the world consists of living beings and non living substances i.e. matter. There are, in all, six fundamental substances in this world five of them are non-sentient, and one only is living or sentient. The living or sentient comes last simply because numerically the non sentient substances are more in number.

The five non sentient substances are as follows -

- (1) Dharma or Dharmastikāya
- (2) Adharma or Adharmastikāya
- (3) Ākāśa or Ākāśastikāya
- (4) Kāla or Time
- (5) Pudgala or Pudgalastikāya Matter

It should be noted that the terms Dharma and Adharma have a peculiar significance in Jain metaphysics. Ordinarily the terms Dharma and Adharma stand for merit and demerit i.e. Pūṇya and Pāpa in other systems of philosophy but here they mean the *fulcrum of motion and rest* respectively something that allows things to remain in motion or facilitates motion and rest or inertia.

Out of these six substances the five are said to be Astikāyas, because these substances comprise of, or possess spatial units, while Kāla is one without any spatial units. It is one—indivisible—unit, and hence it is not an Astikāya.

These six substances are said to be eternal and everlasting, i.e. they are not created by any outside

agency or any Creator, nor are they liable to be completely destroyed. Of course they are liable to change or mutation. And hence it is that the universe, though eternal or permanent, still does undergo change or evolution.

It is remarkable and noteworthy that at a time when a Personal Creator, endowed with omniscience, omnipotence, and omnipresence was held responsible for the creation of the universe, Lord Mahāvīra advanced such a bold, startling, and at the same time a scientific thesis.

धम्मो अहम्मो अमात्सं दृवं शक्तिवमाहिं ।

अणत्ताणि यं पुग्घाणि फाली पुग्गलजंतवो ॥ ३ ॥

(३० 288)

3 Dharma, Adharma, and Space are each of them said to be one (indivisible) substance only, but Time, Matter and Souls are an infinite number of substances.

Exp. The substance Dharma pervades the whole world in one undivided or continuous form, and hence it is one. Though we can, intellectually, divide it into parts, in reality it is not capable of being divided into different parts. The same holds good for the substance Adharma also. But Kāla (time), Matter and the Souls,—these three are infinite in number, with the result that these substances cannot be enumerated or counted, i. e. they are innumerable or infinite. But it should be borne in mind here, that normally the philosophers name all those things

which cannot be (humanly or physically) counted, i.e. which are **असंख्य**—countless or innumerable,—as infinite. But the Jain seers of yore have subdivided this category of innumerables under two heads viz. (1) **असंख्य** and (2) **अनन्त**. The latter sub-division far too exceeds the former.

गणलक्षणो ऽ चमो अहमो ठाणलक्षणो ।

मायणं सखलक्षणं नह ओगाहलक्षणं ॥ ४ ॥

(३० 28-9)

4 The characteristic (mark) of Dharma is motion that of Adharma is immobility or stationariness, and that of space (Ākasa), — which is the receptacle for all the other substances,—is to make room (for everything in the world)

Exp In order to understand thoroughly every individual substance, we must be conversant with its distinguishing or characteristic features. Hence the definitions and the enumeration of the individual characteristics of each of the substances are enumerated here —

Dharma-dravya —This substance is characterised by motion. In other words, it is the substance which enables or facilitates movement of substances, sentient or non-sentient (mobile (गन्तव्य), i.e. which can move). A question may arise, viz., if a substance has its own free will, where is the need to imagine the aid of another su-

The answer is, just as the fish, though endowed with an innate or natural faculty of swimming, cannot swim in the absence of water, even so, animate or inanimate substances, though possessing the faculty or power of motion, cannot use that power without the aid or presence of this substance, viz Dharma (the fulcrum of motion). Even modern science has proved that any object that moves in space (Ākāśa) can do so only with the help of ether (Scientists are not unanimous regarding the exact nature of ether, but there is every reason to believe, that they are tending towards the acceptance of the substance of Dharma gradually).

Adharma-dravya — This is characterised by immobility or stationariness. In other words, those sentient or non-sentient substances that remain stationary or immobile of their own accord, can do so only with the help of this substance, e.g. though a human being has the power or faculty to remain stationary or immobile, still he needs the presence of a chair, a bed or a seat. Or just as a traveller, when he wants to rest, seeks a shelter, or the shade of a tree.

Dharma and Adharma pervade only the world (and not the Aloka). And so, mobility and immobility, on the part of any sentient or non-sentient substance is possible only in the Loka or world, and not beyond it, i.e. in the Aloka — outer space, or non-world.

Ākāśa-dravya —The characteristic trait of this substance is to give room. In other words, it makes room within itself for all the substances in the world. And that is why all the objects in the world, mobile or immobile, are contained in the Ākāśa. That portion of the Ākāśa (space), which pervades the world, is termed as Lokākāśa (space), and that which is beyond or outside the world (Loka), is termed as Alokākāśa or outer space.

To sum up Dharma-dravya is the principle or medium of motion Adharma is the principle or medium of rest and Ākāśa or Space, — giving room

वस्तुनामवस्तुनो कालो जीवो अवभोगलक्षणाः ।
 नाणं ईसणं च सुखं च दुःखं च ॥ ५ ॥

(च 28 10)

5 The characteristic of Time is duration (वर्तन) or modification or revolving; that of Soul — the realisation (अवरोध) or consciousness of knowledge, perception, happiness, and misery

Exp Time has, as its characteristic, duration, continuance or modification. If we wish to ascertain the duration or modification of any object in this world, we can do so only by reference to, or in relation to Time; e.g. we say 'This thing exists' 'This thing was' or 'This thing will be' — all these forms of speech are only in relation to the time-factor, or time-element

It should also be borne in mind, that when we refer to any action, change, or modification, the primary factor, or the main cause is (the element of) Time. No action or modification can take place, in this world, without the aid or presence of Time. Every small or great action, every change or modification presupposes the presence of Time, e.g. visiting a saint, or going to the theatre, reading books, and the very process of human existence, — conception, birth, childhood, youth, and age, — all these are based on Time. Time is a substance without corporeal form (Amūrta). And that is why it cannot be perceived or touched. In reality, Time is indivisible and one whole unit. But conventionally, and for our daily convenience, it has been divided into the following units in the Jain scriptures. —

- | | |
|---|-------------------------|
| (1) The smallest or indivisible unit of time | .. 1 Samaya. |
| (2) Countless or innumerable Samayas | . 1 Āvakā |
| (3) Numerous (lit. counted i.e. countable) Āvalikās | .. 1 Śwāsa (one breath) |
| (4) Two Śwāsas (breaths) | . 1 Prāna |
| (5) Seven Prānas | ... 1 Stoka |
| (6) Seven Stokas | ... 1 Lava |
| (7) Seventy-seven Lavas | ... 1 Mūhūrta |

(8) Thirty Muhūrtas	1 Day (Twenty-four hours)
(9) Fifteen days	1 Pakṣa
(10) Two Pakṣas (fortnights)	1 Month
(11) Two months	1 Season
(12) Three seasons	1 Ayana
(13) Two Ayanas	1 Samvatsara or Year
(14) Hundred years	1 Century
(15) Ten centuries	1000 Years
(16) Eighty four hundred thousand years	1 Pūrvāṅga
(17) Eighty-four lak pūrvāṅgas	1 Pūrva

(Thus one Pūrva consists of 70560000000000 years)

The ancient seers have calculated figures even beyond these. But as figures are of no avail in calculating and arriving at those figures they have resorted to *śrāvaṇa*, or certain formulae or comparisons. Thus, if you have a well, one *yojana* (eight miles), in length, one *yojana* in breadth (circumference), and one *yojana* deep, and fill it with extremely fine human hair and press them down in such a manner that even if an army were to march over it the hair would not go down, and then if you were to empty that well by taking out one piece of hair at an interval of hundred years, then the time required to empty

the well constitutes one Palyopamā. Ten crores into ten crores of Palyopamās constitute one Sāgaropamā. Twenty crores into twenty crores of Sāgaropamās make one Kālacakra, and countless (innumerable) Kālacakras make one Pudgalaparāvarta.

There are six seasons (ṛgṣ) in one year—Hemanta, Śiśira (winter), Vasanta (spring), Grīṣma (summer), Varṣā (rainy), and Śarad (autumn). There are two Ayanas—Dakṣiṇāyana and Uttarāyana.

Jīva.—The soul has, as its characteristic, Upayoga, i.e. consciousness or realisation, i.e. the soul is endowed with the faculty of perception and knowledge. Darśana or perception is knowing an object in its outline, and Jñāna is knowing an object in all its details or thoroughly.

How can one know (the existence of) the Soul? Or what is Soul? That substance, or that which has the faculties of perceiving and knowing, and that which is capable of experiencing pleasure and pain, (happiness and misery), is the Soul (living substance). We can perceive and know, and we can also experience happiness and misery. Therefore, we are living beings. Animals, birds, beasts, worms, and insects also have the faculty of perception and knowledge, and are also subject to the sensation of pleasure and pain. Therefore they also are living beings. Even the plants, trees etc.,—fauna and flora—are also capable of experiencing pain and pleasure, and are, therefore, endowed with Soul—i.e. they are also living.

[II]

Siddhas The Liberated Souls

संसारत्या य सिद्धा य इविहा जीवा वियाहिया ।
 सिद्धा वेगविहा बुता त मे कित्तयओ सुण॥१॥
 (व 36 48)

1 The living beings are said to be of two kinds —
 (1) Samsarastha — those still belonging to the
 samsāra or worldly existence, and (2) The Siddhas —
 the liberated or perfected souls. The latter are of
 many kinds. Hear me explain them.

Exp In this world there are infinite number of
 souls. They are broadly divided into two categories
 (1) those belonging to the worldly existence, and
 (2) the liberated or perfected souls. Those living
 beings who, as a result of their past Karman—
 actions—are subjected to the cycle of births, deaths,
 and rebirths in this worldly existence and are reborn
 again and again in one of the four states of existence,
 —viz hellish beings lower animals, human beings or
 divine beings,—are souls belonging to Samsāra or the
 worldly existence while those who as a result of
 their having annihilated all their karman, free
 themselves from all bondages, and have crossed this
 ocean of worldly existence are the Siddhas—liberated
 or perfected souls. These Siddha souls are of
 different types. They are described below —

इत्यौपुरिससिद्धा य तदेव य नृपुंसगा ।

सल्लिगे अशल्लिगे य मिहिल्लिगे तदेव य ॥ २ ॥

(३० 36-49)

2 The perfected souls are those of women, men, as well as hermaphrodites, of orthodox (Jain ascetics), heterodox (heretics), as well as of householders

Exp. Once the souls have attained Siddhi—liberation or perfection—then they are all similar, there is no distinction whatsoever But they are not of the same type at the time of attaining liberation The different kinds of perfected souls are described here only to point out the distinction prior to the attainment of liberation

Souls, subject to the four-fold state of existence in this world, can attain liberation only as human beings, and in no other state of existence (not even as celestial beings) So the following description of the types of Siddhas refers only to their last birth as human beings Human beings are of three kinds, according to their sex (1) Female, (2) male, and (3) hermaphrodite (eunuchs) A human being belonging to any of these three types can attain liberation, e.g. Candanabālā — a female, Ilācikumāra (Ilaputta)—a male, and Gāṅgeya—a hermaphrodite, all attained liberation In short, sex is no bar in the attainment of liberation Whosoever annihilates all the karmas, necessarily attains Mokṣa — liberation. Normally a human being attains liberation as a Jain monk (२४) But there are some exceptions to this

i.e. the medium or principle of motion is present. It cannot move or go on beyond that, and so it comes to a halt as soon as the soul reaches the top of the world—i.e. on the boundary of Aloka or Non-world. If the soul were supposed to continue its movement beyond Loka, where Dharmastikaya or the principle of motion, does not exist, then it will have a permanent motion and will never come to rest. And as Ākāśa or space is infinite, the soul then will go on moving till infinity and this will be an untenable or ridiculous position.

The soul, therefore, that is moving upwards, comes to a standstill on reaching the top of the world. Having arrived to the highest point of the world (Lokagra) it remains stationary there and that is the permanent abode of the perfected or liberated souls. It stays there forever.

The soul about to or on the point of, attaining perfection, discards the body here—in this world and when the soul reaches the top of the world, then only it is said to have attained perfection. So the term ' Siddha ', should be understood to mean ' one who has reached the top of the world '.

The souls that have attained perfection are on par with the Arhats or Tirthankaras,—the highest souls, and deserve, therefore, the same regard respect and honour, as is shown to the Divine Arhats. (In the famous Pañca-Paramestha-Mantra the Siddhas come next to the Arhats)

अरुविणो जीवघणा नाणदंसणसाणिया ।

अउलं सुहं संपत्ता उवमा जस्स नत्थि उ ॥ ५ ॥

(उ० 36 66)

5 They (i.e. the Siddhas) have no (visible) form, they are fully constituted of life (without any matter), are developed into (perfect) knowledge and perception, and they attain paramount happiness which admits of no comparison (whatsoever)

Exp The terms pleasure, happiness, etc as we use them are all relative terms It is not even possible for us mortals to conceive and imagine the perfect and supreme bliss of the Siddhas It defies all description

अत्थि एणं भुवं ठाणं लोमगमिं दुराखई ।

अत्थ नत्थि जरा मच्चू दाहिणो देवणा तथा ॥ ६ ॥

(उ० 23 81)

6 There is one place, on top of the world, which is eternal (changeless), but very difficult to reach, and where there is no old age, nor death, nor disease, nor pain

निव्वाणं ति अवाहं ति सिद्धी लोमगमेव य ।

एतमं सिवं अणावाहं जं चरंति महेसिणो ॥ ७ ॥

(उ० 23 83)

7 This place is (variously known as (1) Nirvāṇa (Mokṣa or salvation), (2) (absolute) freedom from pain, (3) perfection, (4) the top of the world, (5) a place of (perfect) safety, (absolute) happiness, and completely free from any disturbance, or very quiet and peaceful, (only) the great sages reach it

त ठागं सासय वास छोगम्ममि दुरासह ।

जं संपत्ता न सोयति मवोहंतकरा सुणी ॥ ८ ॥

(उ 23.84)

8 That place is the eternal abode, situated on top of the world, and very difficult to reach (climb) Those sages, who have put an end to the stream of worldly existence, are (absolutely) free from sorrow and misery, once they have reached that place

Exp This world is but a temporary abode and we are all like travellers But the souls that reach the Siddha-silā, have reached their journey's end and reside there permanently in perfect calm, bliss, and happiness.

[III]

Jīva : The Soul

संसारत्वा उ जे जीवा इविहा ते बियाहिया ।

तसा य थावरा जेव थावरा तिविहा तर्हि ॥ १ ॥

(३० 36 68)

1 Living beings which still belong to the saṁsāra (worldly existence) are of two kinds —(1) Trasa- or mobile, and (2) Sthāvara- or immobile The latter are of three types

पुढयी आउजीवा य तहेव य वणस्सई ।

इच्छन्ते थावरा तिविहा पसि मप सुणेइ मे ॥ २ ॥

(३० 36 69)

2 (1) Earth-lives, (2) Water-lives and (3) Plant-lives, these are the three kinds of immobile living beings, now hear from me their subdivisions

Exp Earth-lives are those that possess earth bodies, Water-lives possess water-bodies, and Plant-lives possess plant bodies These three types constitute the Sthāvara or immobile living beings

इविहा पुढवीजीवा य सुहुमा वायरा तहा ।

पज्जत्तमपज्जत्ता एवमेण द्वा पुणो ॥ ३ ॥

(३० 36 70)

3 The Earth lives are of two kinds —(1) Sūkṣma or subtle, and (2) Bīḍara- or gross Each of them

is again of two types, viz (1) Paryapta—those that have obtained the necessary material powers to exist, and (2) Aparyapta—those that have not obtained the necessary material powers to exist

Exp By Sukṣma or subtle are meant such minute living beings that are never visible to the (naked) eye, and can never be grasped, or even harmed by any means or weapons etc. Such subtle living bodies pervade the whole world (ॐ) Bādara means gross, but a single gross Earth-bodied living being is also not perceptible to the (naked) eye. The gross Earth-bodied living being that we perceive is a mass of many Earth-bodied living beings. It is perceptible only collectively and never singly

The living being belonging to this world in its oblique movement —(as opposed to the upward movement of the liberated soul) — goes on assimilating matter which is necessary and essential for its existence. This process or activity is technically called भक्षण—absorption of matter or material particles

By this process (of absorption of material particles) the soul, or the living being forms or builds up its body, sense-organs, respiratory system, faculty of speech, and mind. Technically these six constitute the perfect development (ॐ) But it is not given to all the worldly living beings to possess all the six constituents of perfect development. The one-sensed living beings possess only the following four viz nourishment, body-building, one sense-organ, and

respiratory system. Living beings possessing two to five sense-organs, and (अज्ञा) i.e. those not endowed with mind,—possess only the five-fold development (excluding mind), while the rational living beings (ज्ञा) alone are capable of developing all the six.

It is also possible to divide the worldly living beings on the basis of the sense-organs they possess. Accordingly we get the following five sub-divisions—

- (1) Ekendriya—One-sensed living beings.
- (2) Dvindriya—Two-sensed living beings.
- (3) Trindriya—Three-sensed living beings.
- (4) Caturindriya—Four-sensed living beings.
- (5) Pañcendriya—Five-sensed living beings.

The first i.e. the Ekendriya living beings have only one sense organ, viz. that of touch. They can be conscious of it only through the medium of 'skin'. The second type, touch and taste. The latter is possible only with the help of the tongue. The third type, in addition to the first two, have the sense of smell with the help of the olfactory sense (ग्राह) . The fourth, in addition to the first three, have the sense of sight (perception), which is possible only with the help of eyes. The fifth type have, in addition to the four, the sense of hearing which is possible with the aid of the hearing organ viz. the ears.

The one-sensed living beings are capable of developing only the first four qualities. So they are termed as fully developed *only* when they have acquired

these four वर्गसि (developments or faculties) They are termed as undeveloped if they have not fully acquired the four faculties, or if they die before acquiring them The Earth-bodied living beings are Ekendriyas, one-sensed living beings, and so they have to acquire the first four faculties

None of the living beings die before they have fully developed at least the following three -

(1) Nutrition (2) body, and (3) a sense-organ or organs

According to this classification, Earth-bodied living beings are divided into the following four major types -

- (1) Earth-bodied living being, which is subtle but fully developed.
- (2) Earth-bodied living being which is subtle but not fully developed.
- (3) Earth-bodied living being, which is gross and fully developed
- (4) Earth-bodied living being, which is gross but not fully developed

वायरा जे उ पञ्चता कुविदा ते विपादिया ।
 सण्डा सरा य बोद्ध्या सण्डा सप्तविदा तर्हि ॥ ४ ॥
 किण्डा नरिडा य रुद्धिप य हाडिडा छक्किडा तहा ।
 बहुपणवमट्टिया सरा छत्तीसर्वविदा ॥ ५ ॥

4-5 The gross and fully developed Earth-bodied living beings are said to be of two kinds (1) smooth, and (2) rough. The smooth ones are of seven kinds viz —

Black, blue, red, yellow, white, pale, dust, and fine dust

The rough ones are of thirty-six kinds, (they are enumerated below)

पृथ्वी य सक्करा चालुया य उवले सिला य लोणूसे ।
 अय-सउय-तंब-सीसम-रुण-सुवण्णे य वहर य ॥ ६ ॥
 हरियाले हिंयुलप मणीसिला सासमंजण-पयाले ।
 धम्मपडलडम्मवालुय वायरकाय मणिविहाणे ॥ ७ ॥
 गोमेज्जय य कयमे अंके फलिहे य लोदियक्खे य ।
 मरगय-मसारगहे भुयमोयम-इंदनीले य ॥ ८ ॥
 चंदण-गेखय-इंसगद्धे पुलप सोमंषिय य बोद्धवे ।
 चंदप्पह-वेवलिप जलकंते सुरकंते य ॥ ९ ॥

(उ० 36 73-76)

6-9 (Pure) earth, gravel, sand, (small) stones, (big slabs of stone) or rocks, sea-salt, copper, iron, tin, lead, silver, gold and diamond (Iron, only when it is in mines. Afterwards when the ore is taken out and turned into sheets etc by chemical or other processes, then it is lifeless) This applies to all the minerals (from थम्भ to मन.सिल) Orpiment (हरिताळ), vermillion, realgar (मज्झिला), Sāsaka — a mineral,

antimony (अञ्ज), coral, mica and sand mixed with mica these are varieties of gross Earth—bodies and to these are to be added the following fourteen kinds of precious stones —

- (1) Gomeda—Hyacinth, (2) Rucaka—Natron
 (3) Añka, (4) Lohitaksa or Crystal (5) Masaragalla,
 or Emerald, (6) Bhuja—mocaka, (7) Sapphire
 (8) Candana, Gairika, or Hansagarbha, Red chalk
 (9) Pulaka, (10) Saugandhika—Sulphur (11) Candra-
 prabha (12) Lapis—lazuli, (13) Jalakānta, (14) Sūrya-
 kanta

The different treatises on precious stones have described in details all these precious stones. So long as they are imbedded in earth, they are said to be sentient, and are classified as earth—bodies. But the moment they are taken out, they are life-less and are included under the category of non-soul. Many of these precious stones have medicinal value also. All these thirty-six earth bodies can again be subdivided into numerous subdivisions on the basis of their colour, smell, taste, touch and size or shape.

इविहा आञ्जीवा उ सुद्रुमा बायरा तहा ।

पञ्चतमपञ्चता पचमेप इहा पुण्यो ॥ १० ॥

बायरा जे उ पञ्चता पंचहा ॥ पकित्तिया ।

सुद्रोवप य उस्से हस्त्य मद्रिया हिमे ॥ ११ ॥

(३ 36 84 85)

10—11 The water-lives are of two kinds (1) subtle and (2) gross ones and both of them are

again of two types, (1) fully developed, and (2) undeveloped

The gross and fully developed are (again) said to be of five kinds —

(1) pure water or rain water, (2) dew, (3) exudations or drops on grass etc, (4) fog or mist, and (5) ice (or hail)

The subtle Water-bodies also pervade the whole world like subtle Earth-bodies But there is only one kind of subtle Water-body, and this subtle species is distributed all over the world

इविहा वणस्सईजीवा सुधुमा वायरा तहा ।

पज्जसमपज्जसा एवमेण इहा पुणो ॥ १२ ॥

वायरा जे उ पज्जसा इविहा ते विपाहिया ।

साहारणसरीरा य पसेगा य तहेव य ॥ १३ ॥

पनेगसरीरा उ पेगहा ते पकित्तिया ।

मक्खया गुच्छा य गुम्मा य लया वही तणा तहा ॥ १४ ॥

चलया पव्वगा कुहणा जलसदा औसही तहा ।

इरियकाया य वाद्ववा पसेगाई विहाइया ॥ १५ ॥

साहारणसरीरा उ पेगहा ते पकित्तिया ।

आट्ठा मूला अथ सिगवेर तहेव य ॥ १६ ॥

(३० 36 92-96)

12-16 Plant-lives are of two kinds (1) subtle, and (2) gross ones, and both of them are again subdivided into two, viz. fully developed and undeveloped

The gross and fully developed Plant-lives are again said to be of two kinds (1) multiple souls

bodies are those that are capable of (voluntary) movement under stress and strain 1 = when alarmed or scared

Further subdivisions of these three will be described later on

इविहा तेजजीवा उ सुक्ष्मा वायरा तथा ।
 पञ्चतमपञ्चता पचमेण इहा पुनो ॥ १८ ॥
 वायरा जे उ पञ्चता जेमहा ते विद्यादिया ।
 ईगाले सुम्पुरे जगणी भविजाछा तहेव य ॥ १९ ॥
 (उ० 36 108-109)

18-19 The Fire-lives are of two kinds subtle and gross ones they are further subdivided into two kinds viz. (1) those that are fully developed, and (2) those that are undeveloped The gross and fully developed ones are said to be of many kinds e.g. burning charcoal and chaff fire, flames of fire etc Other kinds are—meteors lightning and many other kinds besides

The subtle Fire-lives are but of one kind, and pervade the entire earth

इविहा वायजीवा उ सुक्ष्मा वायरा तथा ।
 पञ्चतमपञ्चता पचमेण इहा पुनो ॥ २० ॥
 वायरा जे उ पञ्चता पचहा ॥ पकित्तिया ।
 उज्जलिया मेटलिया पचहुंजा सुस्रवाया य ॥ २१ ॥
 (उ० 36 117 118)

20-21 The Wind-lives are of two kinds subtle and gross ones, they are further divided into two kinds viz.

(1) those that are fully developed, and (2) those that are undeveloped

The gross and fully developed ones are of five kinds (1) Utkalikā—intermittent winds, or squalls, (2) Mandalikā—whirlwinds (having a circular or spiral motion), (3) Ghanavāyu—thick winds, sea—winds These winds blow on the oceans and support the Vimānas (celestial regions) and the world, and have the density of snow, (4) high winds—making a din or humming sound, and (5) low winds or gentle breezes

ओराला तसा जे उ चउहा ते पकितिया ।

वेईदिय-तेईदिय-चउरो-पँचिदिया चेव ॥ २१ ॥

(उ० 36 126)

22 Mobile beings with organic bodies—
(i e animals)—are of four kinds —

(1) those possessing two sense-organs,

(2 , those with three sense-organs,

(3) those with four sense-organs, and

(4) those with five sense-organs

वेईदिया उ जे जीवा इविहा ते पकितिया ।

पञ्जतमपञ्जता तँसि भेण सुजेह ये ॥ २३ ॥

किमिणां सोमंगला चेव अलसा माइवाहया ।

यासीमुहा य सिप्पीया संखा संखणगा तहा ॥ २४ ॥

पट्टेयाणुत्तया चेव तहेव य वरादगा ।

जट्टगा जालगा चेव चंदणा य तहेव य ॥ २५ ॥

bodies are those that are capable of (voluntary) movement under stress and strain i e when alarmed or scared

Further subdivisions of these three will be described later on

इविहा तेजजीवा उ सुक्ष्मा वायरा तथा ।

पञ्जत्तमपञ्जत्ता एवमेव इहा पुणो ॥ १८ ॥

वायरा जे उ पञ्जत्ता जेगहा ते विद्याहिया ।

इंगले सुम्हुरे अमणी अभिजाता तहेव य ॥ १९ ॥

(उ 36 108-109)

18-19 The Fire-lives are of two kinds subtle and gross ones they are further subdivided into two kinds viz (1) those that are fully developed, and (2) those that are undeveloped The gross and fully developed ones are said to be of many kinds e.g burning charcoal and chaff fire, flames of fire etc. Other kinds are—meteors, lightning and many other kinds besides.

The subtle Fire-lives are but of one kind, and pervade the entire earth

इविहा वाउजीवा उ सुक्ष्मा वायरा तथा ।

पञ्जत्तमपञ्जत्ता एवमेव इहा पुणो ॥ २० ॥

वायरा जे उ पञ्जत्ता वंशहा ते पकित्तिमा ।

उकल्लिया मंडलिया पण्युजा सुद्धवाया य ॥ २१ ॥

(उ 36 117 118)

20-21 The Wind-lives are of two kinds subtle and gross ones they are further divided into two kinds viz

(1) those that are fully developed, and (2) those that are undeveloped

The gross and fully developed ones are of five kinds (1) Utkahkā—intermittent winds, or squalls, (2) Mandalikā—whirlwinds (having a circular or spiral motion), (3) Ghanavāyu—thick winds, sea—winds These winds blow on the oceans and support the Vimānas (celestial regions) and the world, and have the density of snow, (4) high winds—making a din or humming sound, and (5) low winds or gentle breezes

ओराला तस जे उ चड्हा ते पकितिया ।
 वेदिय-तेदिय-चडो-पंचिदिया चेव ॥ २१ ॥

(व= 36 126)

22 Mobile beings with organic : bodies—
 (i.e. animals)—are of four kinds—

- (1) those possessing two sense-organs,
- (2) those with three sense-organs,
- (3) those with four sense-organs, and
- (4) those with five sense-organs

वेदिया उ जे जीवा दुविहा ते पकितिया ।
 पञ्चसमपञ्चता तैमि भेष सुणेह मे ॥ २३ ॥

किमिणो सोमगला चव अलसा मादवाहया ।
 वार्माभुता ॥ निष्पीया संसा संखणा तहा ॥ २४ ॥

पलायाणुदया चव तेव य वरादया ।
 जलगा जलगा चव वेदणा य तेव य ॥ २५ ॥

इह वेदेदिया एष जेमहा पवमायओ ।

छोगेगवेसे ते सव्वे न सव्वत्थ वियादिया ॥ २६ ॥

(उ० 36-127-130)

23-26 Living beings with two sense organs are said to be of two kinds subtle and gross Both are (again of two kinds each) —(1) fully developed, and (2) undeveloped : Hear from me their sub-divisions —

(1) Worms, (2) Somangala, (3) Alasa, (4) Matrvāhaka (मत्तवहा) (5) Vāsimukha—whose mouth is like a chisel or adze many insects of this description, (6) Shells, (7) Conches, (8) Sankhanaka—very small conch-like animals, (9) Palloya, (10) Anullaya (11) Varādhika-cowries, (12) Jalluya—(Jalaukasa) leeches, (13) Jalaka, (14) Candana - (they are animals living in water and on land.

These and many others like these, are the many kinds of beings with two sense organs All of them live only in a part of the world they do not live everywhere.

Exp Those that are ordinarily termed as worms and insects come under the categories of two three, or four-sensed living beings

तेसदिया उ जे जीवा इविहा ते पाकिसिया ।

पण्णत्तमपण्णत्ता तेसिं मेय सुवेद मे ॥ २७ ॥

छुंशुपियीलिया दत्ता उक्कलुदेदिया तथा ।

तणहारकदुक्षारा य माक्षणा पत्तहारया ॥ २८ ॥

कप्पासऽट्टिमिञ्जा य त्तिदुगा तउसमिजगा ।
सदावरी ॥ गुम्मी य बोद्धव्वा इंदगाइया ॥ २९ ॥

इंदगोवमाईया पेगहा षवमायओ ।

लोगेगवेसे ते सव्वे न सव्वत्थ वियाहिया ॥ ३० ॥

(व० 36 136-139)

27-30 Beings with three organs of sense are said to be of two kinds (1) subtle, and (2) gross ones Both are either fully developed or undeveloped Hear from me their sub-divisions

(1) Kunthu, (2) Ants, (3) Bugs, (4) Ukkala
(5) Uddehiya—White ants (cp उवई Mar, उवाई H), (6) Tanahāra—Growing in grass, (7)
Katthahāra—(काष्ठहार)—Breeding or growing in
wood, (8) Māhig or māluka (माहीण ? Mar), (9)
Patrahāraka—Growing on leaves, (10) Kārpāsa—
Growing in cotton seeds, (11) Asthimajjā—
Growing in seeds and fibres, (12) Tinduka, (13)
Trapusa, (14) Minjaka, (15) Sātāvārī, (16) Gulmī,
(17) Indagāya or Indragopa.

These living beings with three sense-organs are of many kinds. They all live in a part of the world only, they do not live everywhere

अउरिदिया उ जे जीवा इविहा ते पकित्तिया ।

पज्जत्तमपज्जत्ता तेसिं भेष सुणेह मे ॥ ३१ ॥

अंधिया पोत्तिया चेव भच्छिया मसगा तहा ।

भमरे कीढपथंगे य दिक्कुणे कुंकणे तहा ॥ ३२ ॥

कुक्कुडे मिगिरीही य नंदावत्ते य विंछिण ।

टीले य मिगारी य विरली अच्छिवेहण ॥ ३३ ॥

अच्छिच्छे माहृष अच्छिच्छेदप विचिन्ते चित्तपत्तप ।
 ओर्हिजलिया जलकारी य नीया तैतवयाइया ॥ ३४ ॥
 इय चउरिविया एण जेमाहा पवमायओ ।
 छेमेगवेसे ते सव्वे न सव्वत्थ विद्यादिया ॥ ३५ ॥

(३ 36 145 149)

31-35 Beings with four sense organs are said to be of two kinds subtle and gross ones. Both are either developed or undeveloped. Hear from me their sub-divisions or varieties —

(1) Andhaka, (2) Pottiya—Pautika, (3) Flies, (4) Mosquitoes, (5) Bees, (6) Insects and Moths, (7) Bugs, (8) Kunkana, (9) Kukkuda A small lizard ? (10) Nandyāvarta, (11) Scorpions, (12) Tola-Toad ? (13) Bhūgaritaka—Cricket, (14) Virāḥi or Virāḥi (15) Akkavedhaka, (16) Accula (17) Mahaya, (18) Accurodaya (19) Vicitrapatraka – Butterflies having variegated wings, (20) Uhmajhya (21) Jalakari (22) Tanniya ? (23) Tantaḡavāya

These and similar others, are the beings with four organs of sense. They are all of them said to be living in one part of the world only (and not everywhere)

पचिविया उ जे जीया चउविया ते विद्यादिया ।
 नेरुवा तिरिक्खा य मज्झा वेवा य आदिया ॥ ३६ ॥
 (३ 36 155)

36 Beings with five organs of sense are said to be of four kinds —

(1) denizens of hell, (2) animals (lower animals
तिर्यक्—having an oblique motion), (3) human beings,
and (5) celestial beings

नेरदया सत्तविहा पुढवीसु सत्तसु भवे ।

रयणाभसकराभा वालुयाभा य आहिया ॥३७॥

पैकामा य भूमाभा तमा तमतमा तहा ।

इह नेरदया एय सत्तहा परिकिसिया ॥३८॥

(उ० 36.156-157)

37-38 Demzens of hell are of seven kinds, and they are said to belong to seven different hells The seven hells are — (1) Ratnābhā - Ratnaprabhā, (2) Śarkarābhā - Śarkarāprabhā, (3) Vālukābhā-Vālukāprabhā, (4) Pankābhā-Pankaprabhā, (5) Dhūmābhā-Dhūmaprabhā, (6) Tamā - Tamahprabhā and (7) Tamatamā - Tamastamahprabhā

Exp The intensity of darkness increases from one hell to another, until in the seventh hell it reaches the maximum intensity of darkness

पंचिदियतिरिक्खा उ कुविहा ते वियाहिया ।

संमुच्छिद्यतिरिक्खा उ गम्मवक्कंतिया तहा ॥३९॥

(उ० 36 170)

39 Lower animals, possessing five organs of sense are of two kinds (1) Sammūrchima—those which originate by 'generatio equivoca'—i e without being conceived in embryo etc, and (2) those which are born from the womb

— Exp The animals of the first kind do not possess

the sense of mind They grow or are born by assimilating the materials in their surroundings.

इविहा ते मवे तिविहा अल्यरा थल्यरा तहा ।

नह्यरा य बोद्ध्वा तैसि मेय सुणेह मे ॥४०॥

(३ 36 171)

40 Each of these is again known to be of three kinds —(1) Aquatic (2) terrestrial, and (3) aerial animals. Hear from me their subdivisions —

मणुया इविहमेवा उ ते मे कित्तयओ सुण ।

संमुत्तिमा य मणुया गम्भवन्तितिया तहा ॥४१॥

(४ 36 194)

41 Men (human beings) are of two kinds listen to me describing them —

(1) Men originating by generatio aequivoca and

(2) men born from the womb

Exp —Human beings are of different types according to the country of their origin colour castes races etc

देवा अउच्चिहा पुत्ता ते मे कित्तयओ सुण ।

भोमिज्जवाणमंतरजोहसवेमाणिया तहा ॥४२॥

(४ 36 203)

42 Gods are said to be of four kinds. Hear me describing them —

(1) Bhaumeyakas

(2) Vānamantara or Vyantara

(3) Jyotiskas and

(4) Vaimānikas

[IV]

Karmavāda

The Doctrine of Karman

यो इन्द्रियगोष्ठ्य अमृतमावा अमृतमावा वि य होत निश्चयो ।

अज्ञात्पदेन निवयस्स बंधो संसारहेतुं च वर्यति बंधं ॥ ११

(२० 14 19)

1 The soul cannot be apprehended by the senses, because it possesses no corporeal form, and since it possesses no corporeal form, it is eternal. The bonds or fetters of the soul have been said to be caused by bad qualities (such as मिथ्यात्व — wrong or misguided faith etc), and they are the cause of the worldly existence

Exp A substance having one or more of the following qualities viz colour, taste, smell or touch, is a corporeal substance—(Mūrta) But as the soul possesses neither of these qualities, it is Amūrta —not corporeal, or formless, and hence it cannot be apprehended by the senses. An incorporeal substance is also a Nityadravya,—permanent or eternal substance, e g Ākāśa. But the fundamental reason why this eternal and incorporeal soul is bound by the fetters of karman is because of unrighteousness, non-cessation of activity, passions, etc. The soul is compelled to go through the cycle of worldly existence in order to suffer the fruits of its own actions. Thus the

bonds of karman are the root cause of this wordly existence

But it is not, as if, the soul were absolutely bereft of all karmic bonds in the beginning, and that at some later stage it acquired these bonds. If we accept this position, then we shall be reduced to the untenable position that even the liberated souls also may at some later stage, be bound by karmic fetters.

But that is never possible. And so it is only reasonable to suppose that this karmic bondage in regard to the soul is there right from the beginning. In other words this samsāra or wordly existence is regarded as Anādi – without a beginning but Santa – with an end. Gold, e. g. is impure so long as it is in the mines, but when it is taken out and purified by fire etc all the impurities are removed and it regains its natural purity. Even so by means of austerties, self control etc, the soul gets rid of all the karmic bonds and regains its natural purity.

सर्वजीवान् कर्म तु सम्ये छद्दिसाम्य ।

सर्वेषु चि पश्येसु सर्वं सर्वेण वक्ष्यते ॥ २ ॥

(२ 33 18)

2 All souls are susceptible to (assimilating) karman particles flowing from all the six quarters the karman binds the soul in all its parts, and the entire karman particles bind or cover the whole soul in every way

Exp The six directions are the four cardinal points zenith and nadir. The commentators quote

scripture saying that one-sensed (Ekendriya) living beings are bound by karman in three and more directions. According to the *Dīpikā*, the soul absorbs all material particles of a suitable nature (esp the karmapudgalas), with which it comes into contact, i.e. all those that are in the same space with the soul, and assimilates them in the form of Jñānāvaraniya (knowledge-obscuring) karman etc., just as fire consumes everything within its reach, but nothing beyond it.

A particular variety or vargaṇā of matter (pudgala) which is capable of being transformed into karman, is technically known as kārmaṇa vargaṇā or karma-pudgala.

Karma-vargaṇās are physical molecules of a particular constitution which gives them the tendency to be attracted by Jīvas. They are otherwise known as karma-prāyogya-pudgala. The Jīvas and karma-vargaṇās co-exist, and by the mere fact of contiguity, Jīva and karmic matter come together, the latter contaminating the former. This is explained by the analogy of 'अञ्जनवर्णपूर्णसमुद्रकणाय' i.e. a casket filled with collyrium powder becomes black by mere contact, (though its original colour is not black).

(This is a highly technical topic, and there are many treatises dealing with karman and how it affects the soul.)

जमिणं जगर्हं पुद्गे जगा कम्मोहिं सुप्पन्ति पाणिणो ।
सयमेव कहेहिं गार्हं णो तस्स सुत्थेज्जऽपुद्गयं ॥ ३ ॥

(सू० I 214)

3 For, in this world, all living beings suffer individually for their deeds. For the deeds they have done, they obtain (punishment or rebirth) none can escape the fruit of actions except by suffering for it.

Exp There are said to be eightyfour lakhs of yonis or species wherein a soul can be reborn. They are broadly divided into the following nine types —

(1) Sacitta Sentient — full of Jivapradehas

(2) Acitta Non-sentient

(3) Sacittācitta Mixed

(4) Śīta Cold

(5) Uṣṇa Hot

(6) Śītoṣṇa Mixed

(7) Samvṛta Covered veiled, or concealed

(8) Vivṛta Uncovered open

(9) Samvṛta — vivṛta Mixed Partially open and partially closed

अस्मि च छाए अहं वा वरत्था

सयमसो वा तह अस्महा वा ।

ससारमायल पर पर ते

वर्धन्ति वेदन्ति य इच्छियाणि ॥ ४ ॥

(सू० I 74)

4 In this world or in the next, (the sinner suffers himself what he has inflicted on others) a hundred fold, or in some different form (of punishment)

Living beings in *samsāra* – cycle of worldly existence, go on ever acquiring fresh *karman* (by mind, speech or action), and suffer for their evil deeds

Exp This is the inexorable law of *karman* You reap as you sow Just as from a handful of seeds, one gets hundred or thousandfold yield (crop), even one has to suffer hundredfold or more for one's evil deeds

सद्ये कपिया
अवियतेन दुहेण पाणिणो ।
हिष्कन्ति भयाउला सदा
जाह्नगरामणेहिऽमिदुया ॥ ५ ॥

(सू० I 2318)

5 All living beings are fashioned by (i e owe their present form of existence to), *their own karman* They are always suffering some latent misery (*सन्वत्*), and being always scared and terrified (by an unknown fear—but of which they are inwardly conscious), these timid and wicked beings wander (in this *samsāra*), being tortured by rebirth, old age, and death

Exp. Just as a criminal is always haunted by the fear of his evil deed, always afraid of being caught, similarly living beings also are always haunted by the fear of the unknown fate

कामेहि य संयवेहि गिद्धा कम्मसद्धा कालेण जंतवो ।
ताले अह वधणच्छुण एवं आउसयम्मि तुट्ठई ॥ ६ ॥

(सू० I 216)

6 (Being) addicted to worldly pleasures and (the company of) relatives (and friends), (they never pause even for a moment to think of the future) but in course of time they have to suffer for their own actions. And when the (span of their) life is exhausted, they must fall down- (die)- like a coconut, detached from its stalk

Exp Man regards himself as a sort of permanent fixture in this world. In all the stress and strain of his worldly activities he rarely tries to find time to think about the future - i e beyond this life. But the icy hand of death strikes and strikes unseen, and then he has to pay and pay very heavily for all his misdeeds and as it is entirely a 'personal account' - (*प्रत्येक पुण्यपापम्*)- he has to suffer the consequences of his deeds all by himself. Nobody can share them either here or in the next world.

तेने जहा संचिमुहे महीप

सकम्पुणा किञ्चि पावकारी ।

एव पया पेक्ष इहे च छोप

कडाग कम्माण न मोक्खु अत्थि ॥ ७ ॥

(३ ४३)

7 As a burglar caught in the breach of a wall, perishes by the act he himself had performed (viz giving a breach in the wall), even so people, in this life and after death - (in the next life), can never escape (the fruit of) actions performed (by them)

Exp Here again the inexorable law of karman

■ stressed. There is no escape from the fruit of actions, and one has got to suffer the consequences either here i.e. during this life, or in the next

The commentator Devendra relates two stories of burglars. They are as follows —

(1) A burglar is caught in the breach of a wall he himself had caused, by the owner of the house, who caught hold of the feet of the burglar as he was trying to enter the house (feet first). The burglar's accomplice, who was standing outside, started to pull him out of the breach by catching hold of his head. But in this tug-of-war, the burglar lost his life, being buried under the debris of the wall which collapsed.

(2) A burglar entered a house by giving a small and probably an artistic breach in the wall. Next day, people gathered in front of the house, and started wondering how the thief could have managed to get access inside the house through such a small hole. The burglar also, apparently, could not resist the temptation of visiting the scene of his crime, and on hearing the remarks of the people assembled there, he started casting furtive glances at the breach in the wall and his own body. The vigilant police officers that were keeping a watch there, immediately captured him, and thus he was caught by his own action.

But it is more likely that the text refers to the first story, particularly because of the words 'भङ्गि' - caught in the breach of the wall.

13 Just as when the seeds have dried up and withered (burnt), no fresh sprouts can spring forth from them, similarly once the seeds - (roots) - of actions have been burnt down (destroyed), then no further blossoms - in the form of rebirths - will grow from them

अह मिउलेवालित्तं गदय तुवं अहो वयस पव ।
 आसवकयकम्मसुक जीवा वञ्चति अहरां ॥ १३ ॥
 स चेद तज्जिमुक्तं जलोपरिं उह ज्ञायसुमाव ।
 अह तह कम्मविमुक्ता लोयमपरहिया होति ॥ १५ ॥

(अथा VI टीका)

14-15 Just as a (dried) gourd fruit when it is covered with layers of soft earth (clay) becomes heavy and sinks down (in water) even so the soul becomes heavy because of the influx of karmans and sinks to (i. e. is born in) the lower types of births (the four-fold existence in samsara). But the same (gourd fruit) when it is freed from the thick layers of clay, - (with the clay gradually being dissolved in water) - becomes light (attains its natural lightness), and floats on the surface of water in like manner, the souls devoid of all the karmans, (attain their natural state) and go to the top of the world and reside there permanently

Exp Here also we get a very fine illustration from everyday life. A dried gourd fruit naturally floats on water. But if it is covered with thick layers of clay, then it becomes heavy and sinks to the

bottom. In course of time, however, the clay is bound to dissolve, and gradually the gourd starts to come up, until at last when the entire coating of clay has been dissolved the gourd floats on the surface of water. Similarly the soul, because of the influx of karman - particles, assimilates the eight-fold karmans, and thereby sinks down to the lower types of existence in the samsāra viz hellish being, lower animal, human being, or a god. But when all the karmans are annihilated by severe austerities and perfect self-control, the soul also rises upwards and goes to the top of the world - (Lokāgṛa), or Siddha-bhā, - the abode of siddhas, and never again returns to this samsāra.

अहं कर्माहं बोधयामि आणुपुत्विं जहन्मम ।

जेहिं वसुहो अयं जीवो संसारे परिवर्तते ॥ १६ ॥

नापस्सावरणिज्जं देसणावरणे तथा ।

वेयपिज्जं तथा मोहं आउकम्मं तहेव य ॥ १७ ॥

नामकम्मं च गोचं च अंतरायं तहेव य ।

पवमेवाहं कर्माहं अहेव उ ओ ॥ १८ ॥

(उत्त० 33.1 to 3)

16, 17 and 18 I shall now explain the eight types of karman, in their due order and serially, being bound by these karmans, the soul has to revolve (go round and round) in this cycle of worldly existence. The eight karmans are —

(1) Jñānāvaranīya knowledge-obscuring karman. This karman prevents the soul from acquiring

13 Just as when the seeds have dried up and withered (burnt) no fresh sprouts can spring forth from them, similarly once the seeds – (roots) – of actions have been burnt down (destroyed) then no further blossoms – in the form of rebirths – will grow from them

अह मिउलेवालिस भय्य तुवं अहो वयइ पय ।

आसवकयकम्मसुख जीवा धरंति अहरगई ॥ १४ ॥

तं येव तप्पिमुलं जलीवरिं ताइ जायल्लुभायं ।

अह तह कम्मविमुक्का सोयग्गपइठ्ठिया हासि ॥ १५ ॥

(भाषा VI श्लोका)

14-15 Just as a (dried) gourd fruit when it is covered with layers of soft earth (clay) becomes heavy and sinks down (in water) even so the soul becomes heavy because of the influx of karmans and sinks to (1 = is born in) the lower types of births (the four – fold existence in samsara) But the same (gourd fruit) when it is freed from the thick layers of clay, – (with the clay gradually being dissolved in water) – becomes light (attains its natural lightness), and floats on the surface of water in like manner, the souls devoid of all the karmans, (attain their natural state) and go to the top of the world and reside there permanently

Exp Here also we get a very fine illustration from everyday life. A dried gourd fruit naturally floats on water But if it is covered with thick layers of clay, then it becomes heavy and sinks to the

bottom. In course of time, however, the clay is bound to dissolve, and gradually the gourd starts to come up, until at last when the entire coating of clay has been dissolved the gourd floats on the surface of water. Similarly the soul, because of the influx of karman - particles, assimilates the eight-fold karmans, and thereby sinks down to the lower types of existence in the samsāra viz hellish being, lower animal, human being, or a god. But when all the karmans are annihilated by severe austerities and perfect self-control, the soul also rises upwards and goes to the top of the world - (Lokāgra), or Siddha-śilā, - the abode of siddhas, and never again returns to this samsāra.

अहं कर्माहं बोधयामि आणुपुर्व्वं जहङ्गमं ।

जेहिं कस्यो अयं जीवो संसारे परिवर्तुई ॥ १६ ॥

नागस्तावरणिज्जं देसजावरणं तद्दा ।

देयणिज्जं तद्दा मोहं आवकम्मं तद्देव य ॥ १७ ॥

नामकम्मं च मोहं च अंतरायं तद्देव य ।

एवमेवाहं कर्माहं अद्देव उ ओ ॥ १८ ॥

(वस्तु 33.1 to 3)

16, 17 and 18 I shall now explain the eight types of karman, in their due order and serially, being bound by these karmans, the soul has to revolve (go round and round) in this cycle of worldly existence. The eight karmans are —

(1) Jñānāvaranīya knowledge-obscuring karman. This karman prevents the soul from acquiring

(correct) knowledge for instance we can normally see with our eyes, but if our eyes are covered by a strip of cloth, then though we have the eye-sight, still we are like a blind man

(2) *Darśanāvaranīya* This *karman* obscures the vision of the soul Just as, when we wish to go and see a king or any eminent person, the usher, or the secretary, or the guard posted at the door, does not allow us to enter, and thus prevents us from seeing the person concerned Similarly, this particular *karman* prevents the soul from having a true perception (correct perspective) of the things in this world

(3) *Vedanīya* This is further subdivided into two sub-divisions—(1) *Sātāvedanīya* and (2) *Asātāvedanīya* i.e. (1) Pleasure and (2) Pain-experiencing *karman*. The soul, by nature, is free from these *Dvandvas*, viz. pleasure or pain, but because of the influence of *karman* it undergoes these feelings. Just as a man who tries to lick the blade of a sword which is smeared with honey, would have a pleasant sensation while tasting honey but when the tongue is cut by the sharp blade he experiences pain Pleasure and pain are always tied up together, and when we have the one the other is just round the corner

(4) *Mohanīya* This *karman* infatuates and deludes the soul thus preventing right faith and right conduct It is like an intoxicant; just as a person who is under the influence of strong alcohol, does not know what he is doing, similarly, under the influence

of Mohanīya karman, the soul also is unable to distinguish between right and wrong.

(This is like conscious error and unconscious error. The effects of unconscious wrong doing are boundless, as the wrong—doer himself also is not aware or conscious of the harm he will do)

(5) Āyuskarman This karman determines the span of life of a living being (soul) in a particular birth. This is comparable to the sentence of imprisonment, just as a prisoner is forced to stay in a prison according to the sentence awarded by the judge, the soul also is allotted a span of life according to its Āyuskarman.

(6) Nāma-karman Name-giving karman This determines the body, colour, name, fame etc of a living being. Just as a painter paints a painting with the aid of different colours, and gives it a name, even so the Nāmakarman is responsible for the various aspects of a living being.

(7) Gotra - karman This karman determines, and is responsible for the status, high or low, of a living being in the saṃsāra. It is like a potter, who fashions and moulds different types of earthenware, some of low quality and others of a high quality.

(8) Antarāya karman Karman that puts in obstacles in the way of the soul in attaining higher powers (labdhis) The analogy given in regard to this is that of a treasurer of a king. Even though the king

may issue an order that you should be given a lakh of rupees you do not get it unless the treasurer hands it over to you. And many a time he tries to put in all sorts of obstacles in the way of your getting it e.g. he would say the treasury is closed to-day the keys are misplaced and so on. This karman prevents the soul from attaining the special labdhis or high attainments, such as charity gain (legitimate one), enjoyment of pleasures and power to exert or energy e.g. sometimes you may want to do a thing but you do not feel like doing it. The soul is willing – but the flesh is weak.

This karma – destruction takes place either consciously (Sakama-nirjarā) or unconsciously (Akama-nirjara). Even if we do good unknowingly, we get the fruit of it just the same.

Though all souls have initially a uniform nature, the diversity that we see in the world is because of their individual karman.

Rare Acquisition . Or Four Requisites

चत्वारि परमंगाणि दुर्लभाणीहि जन्तुषो ।

माणुस्त्वं सुखं सदा संजयामि य वीरियं ॥ १ ॥

(उ० ३१)

1 Four things of paramount value are difficult to obtain here (in this world), by a living being (1) human birth, (2) religious instruction, (3) faith in the (true) religion, and (4) energy to practise self-control

Exp. These four are regarded as very rare and precious possessions, and so naturally are not easy to obtain by living beings. It is of course universally acknowledged that human birth is a very precious and most valuable thing. Man is called 'the crown of creation', but he forgets that he is born a human being as a result of a very great strenuous effort on his part, and he should not waste the precious opportunity, but rather make the most of it. And that is why he is exhorted here to acquire the other three precious possessions if he wants to get the best out of his life in this world.

माणुस्त्वं विमर्हं लब्धुं सुखं धम्मस्स दुर्लभा ।

अं सोच्चा पण्डितान्ति तव सन्तिमहिंसयं ॥ २ ॥

(उ० ३२)

2 And though they-(the living beings)-be born with a human body it will be difficult for them to hear (the true) religious instruction, on hearing which, they will undertake austerities forgiveness, and abstinence from injury to (all other) living beings (Ahimsa)

आह्वय सयणं कुरु सदा परमहंसम् ।

सोऽपि जेआह्वयं मग्नं बह्वे परिमर्त्य ॥ ३ ॥

(३ 39)

3 And though, per chance they may (get an opportunity to) hear the (true) religious instruction, it will still be very difficult for them to believe in it (implicitly : i.e. faith in the true doctrine is still more difficult) For there are many (in this world) who, even after hearing (or being shown) the right path stray from it

Exp There are so many religious preceptors who are proclaiming and shouting that they alone have realised the truth and theirs is the only way to attain mokṣa. Naturally one gets confused in all this din and being pulled and swayed in all directions it is very difficult to make the correct choice. Supposing, per chance, one does make the choice, implicit belief and faith is still more difficult. Man is like a doubting Thomas and is ever likely to swerve from the right path

सुखं च कर्तुं सदा च वीर्यं पुनः दुःखम् ।

बह्वे रोयमाना विजो य जे परिमर्त्य ॥ ४ ॥

(३ 3-10)

4 Then after hearing the true religious instruction, and even after pinning their faith in it, the strenuous effort (required to translate it into practice) is still (more) difficult : For, there are many who, though they approve of it, are still unable to practise the religion

Exp Mere listening to and approving of the true religion is not enough One must also practise what one believes Just as all the theoretical knowledge of swimming will not enable a man to float on water unless he has actually put it into practice, even so, mere belief in religious tenets and principles is not enough, unless one puts them into practice

माणुसत्तम्मि आयाओ ओ भम्मं सोच्च सद्वहे ।
तयस्सी वीरियं लह्वं संबुद्धे निद्वुणे रयं ॥ ५ ॥

(३० ३ ११)

5 He, who after having been born as a human being, listens to, and also (firmly) believes in the true religion, and (further) strenuously practises it as a monk, alone guards himself against the influx of karmans, and also shakes off (gets rid of) all the sinful karmans-particles, (or dust, accumulated over years, and in the past births)

सोही उज्जुयमयस्स भम्मो सुद्धस्स विद्वद् ।
निद्वान्ण परमं जाह धयसित्तिव पावण ॥ ६ ॥

(३० ३ १२)

6 One, who is straightforward (alone) obtains purity, one who is pure, will (alone) be steadfast in

religion he-(such a soul alone)-reaches the highest Nirvana (moksha), resembling (in lustre) the fire fed (lit sprinkled over) with ghee

मोक्षा माणुस्तप मोष अप्यदिक्य अहाउय ।

पुर्वि विमुद्धसद्धमे केवल बोहि बुग्निया ॥ ७ ॥

(३ 3 19)

7 After having enjoyed the unrivalled human pleasures throughout the life and at the proper time such a soul obtains absolute knowledge (later on), on the strength of his pure religious merit acquired before (in former life or lives)

चउरमे शुद्ध नया सजमे पडिवजिया ।

तवसा भुवकम्मस सिद्धे हव सस्तप ॥ ८ ॥

(४ 3 20)

8 Realising that the (above mentioned) four requantes are very difficult to obtain, he-(a living being)-should undertake-(exert in)-self-control and after having shaken off (destroyed) all the remnants of his (past) karman he will become an eternal perfect or liberated soul

Self-conquest Or Self-control

सरिरमाहु नाव सि जीवो बुद्ध नाविओ ।

संसारो अण्णवो वुत्तो जं तरन्ति महेत्तिणो ॥ १ ॥
(उ० 23 73)

1 The body is said to be the boat and the soul is said to be the sailor The samsāra (worldly existence) is said to be the ocean which is crossed (only) by great sages

अप्पा खलु सय्ये रक्खित्तवो सव्विन्दिएहिं सुसमाहिण्हिं ।

अरक्खिओ जाण्हं उधेअं सुरक्खिओ सव्वइहाणं सुखं ॥ १ ॥
(इ० ५० 2 16)

2 One must always guard oneself - (one's soul) - (from all evil), by having all the sense-organs properly controlled In case the soul is not well-guarded, it takes to the path leading to birth (and death), while if well-controlled, it becomes free from all (worldly) sorrows and misery

अस्सेयमप्पा उ ह्वेअज निच्छिओ अइज्ज वेहं न हु भम्मसासणं ।

सं तारिअं नो पयसेन्ति इन्द्रिया उवेतवाया च सुदंसणं गिरिं ॥ ३ ॥
(अ० ५० 1 17)

3 One, whose soul is thus firmly established in religion, would fain abandon (sacrifice) his body, but never the religious precepts (or instructions) Such an (illustrious) one is never swayed away by

the senses just as the severest of stormy gales can never shake the mount Meru

Exp It is only the weak minded that yield to their senses. The strong ones keep them under control. A furious gale or storm will uproot even the strongest of trees, but the mount Meru, will never be affected or budged even an inch

अप्या चेव वमेयव्यो अप्या हु खलु इदमो ।

अप्या वन्तो सुही होव अस्ति लोप परथ य ॥ ४ ॥

(३ 1 15)

4 The Self alone should be subdued for it is very difficult to subdue it. He who has subdued his Self becomes happy in this world as well as in the next

Exp Self-conquest is the real conquest and not the conquest of others, it is the key to the real happiness in this world as well as the next. By Ātman here, is to be understood the inner or inherent tendencies of a living being

यः मे अप्या वन्तो संजमेव तवेव य ।

माहि परेहि वम्भन्तो भवनेहि बहहि य ॥ ५ ॥

(३ 1 16)

5 It is far better that I (myself) should subdue my Self by self-control and austerities, rather than be subdued by others with fetters and corporeal punishment

अप्या नई वेयरणी अप्या मे कुदसामही ।

अप्या कामदुहा चेण अप्या न नदण वण ॥ ६ ॥

(३ ८0 36)

6 My own Self is the river Vaitarani, my own Self is the Kūṭasālmali tree, my own Self is the (miraculous) desire-yielding cow (kāmadhenu), and my own Self is the park Nandana (paradise)

Exp. Vaitarani is a river in hell, whose waters are saline and very bitingly cold like the blade of a razor. The Kūṭasālmali is also a tree in hell, whose leaves are also very sharp and piercing.

The idea is that one's own Self is responsible for the tortures in hell or pleasures in heaven.

अप्या कृता विकृता य दुःखाण य सुखाण य ।

अप्या भिन्नमभिन्नं च दुष्पद्वियसुपद्विओ ॥ ७ ॥

(३० 20 37)

7 My own Self is the doer and un-doer of misery and happiness (in this world), my own Self is my (best) friend or (worst) foe, depending on whether it acts well or badly.

जो सहस्सं सहस्साणं संगमि जुज्झय जिण ।

एणं जिणेज्ज अप्पाणं एस से परमो जओ ॥ ८ ॥

अप्पाणमेव जुज्झाहि किं ते जुज्झेण वज्झओ ।

अप्पाणमेवमप्पाणं जइत्ता सुहमेहए ॥ ९ ॥

(२० 9 34-35)

8 A man may conquer thousands and thousands of invincible foes (but that is of no real consequence), his greatest victory is when he conquers only his own Self.

[VII]

Moksa-Mārga

The Road To Liberation (The Path Of Liberation)

नाम च दैतुण चरित्त च तथा तदा ।

एवममममुप्यन्ता जीवा गच्छन्ति साम्ना १ ॥

(= 283)

1 (Right) knowledge (right) faith, (right) conduct, and austerities : Those who follow this (four-fold) path will attain the best state of existence (final beatitude)

Exp One who has renounced the world aspires after final liberation or moksa . But the problem is, which is the right path leading to moksa ? There are so many roads and cross-roads, and naturally one gets perplexed . The choice of the right path is very important if he wants to reach his destination . Here is described the right path to liberation and that consists of (right) knowledge, faith conduct and austerities . One who keeps to this path scrupulously, will certainly reach the destination, viz moksa .

Right knowledge right faith, and right conduct—these are called the Ratnatraya—The Three Jewels.

नामेव ज्ञाने मावे दैतुणे च सद्दे ।

चरित्ते निमित्तं तवेव परिसुखं ॥ २ ॥

(= 2835)

2 By (right) knowledge one knows (the true nature of) things, by (right) faith one believes in them, by (right) conduct one controls (the influx of) karman, and by austerities one attains purity

तत्तथ पञ्चविहं नार्णं सुयं आसिषिबोदियं ।

ओहिनाणं तु तदयं मण्णनाणं च केवलं ॥ ३ ॥

(३० 28 4)

3 Knowledge is fivefold —

(1) Ābhinubodhika (also called Matī) —knowledge obtained by the soul with the help of the five senses and the mind

(2) Śruta —knowledge derived from scriptures, or from hearing lectures, preaching etc

These two are termed Parokṣa — i.e. indirect, or mediate, because the soul gets this knowledge not directly, but through some other medium. The remaining three are Pratyakṣa or direct

(3) Avadhī —Supernatural or extra sensory perception. The soul gets this knowledge without the aid of the senses and the mind, but there is a limit (avadhī) to the extent of this knowledge, depending on the spiritual progress of the individual soul. This knowledge is natural or inborn in the case of celestial and hellish beings (Bhavapratyayika), while in the case of other living beings, it is Kṣāyopasāṃhika — i.e. arising as a result of partial destruction and suppression of karman. But this knowledge, by its very nature, is limited (avadhī)

(4) Manahpariyā — Thought or mind — reading
 ratiocination This is higher than Avadhī

(5) Kevala — Absolute knowledge There is
 a thing that a kevalin does not know He knows
 everything — past present and the future This is
 the highest type of knowledge and the soul, after
 attaining this becomes Siddha — a liberated or a
 perfected soul

मादसगिस्स माण माणेण विणा न हुंति चरणगुणा ।

अगुणिस्स नत्थि मोक्खो नत्थि अमोक्खस्स निव्वान ॥ ४ ॥

(३ 28 30)

4 Without (right) faith there cannot be (right)
 knowledge without (right) knowledge there can be
 no (right or) virtuous conduct without virtuous
 conduct there cannot be release or freedom from
 karman (release from bondage) and without release
 from karmic bondage, there cannot be Nirvana (libe-
 ration or perfection)

Exp Right faith right knowledge and right con-
 duct—these are the three essential pre-requisites of
 moksa And these three are regarded as the Ratna-
 trayā — The Three Jewels for an aspirant after
 moksa

Without right faith (सम्मत्तं) right knowledge
 (सम्मदृष्टि) is not possible and unless one has the first
 two right conduct (सम्मस्कारि) is not possible These
 must be acquired in the order they are given Then
 only the progress will be on the proper lines

तयो य इषिहो वुत्तो बाहिरव्यन्तरो तह ।

बाहिरो छविहो वुत्तो एवेव्यन्तरो तवो ॥ ५ ॥

(३= 28 34)

5 Austerities (penance) is two-fold: (1) External and (2) Internal Both external and internal are sixfold each.

Exp That which 'beats' the mind and the humours (बहु) in the body, is called tapas. This is the best means for karma-destruction. The 'External' is calculated to bring about the purity of the body, while the 'Internal' aims at the purity of the mind.

अन्नसमूहोपरिवा मिक्खापरिवा य एत्थपरिच्चाओ ।

कायकिंल्लो संलीणया य वज्झो तवो होरे ॥ ६ ॥

(२= 30 8)

6 The External austerities are (1) Anasāna fasting, (2) Ūnodanā (or Avamodanā) eating less than one needs, (or gradual reduction of food), (3) Bhikkā-caryā collecting alms, (4) Rasapantiyāga abstention from dainty food or delicacies, (5) Kiyakkāsa mortification of the flesh, (6) Samālinatā withdrawing oneself within, by being very careful with the body and limbs, (i.e. he must be very careful in all his movements)

पायच्छित्तं विणओ वेयावच्चे तह्य सज्झाओ ।

झणं च विउत्तगो एवो अस्मिन्तरो तवो ॥ ७ ॥

7 Internal austerities are (1) *Prayaścitta* expiation of sins, (2) *Vinaya* politeness or humility (3) *Vaiyavṛtya* serving the Guru (preceptor) and elders (4) *Swadhyaya* study (of the scriptures) (5) *Dhyana* meditation (of the auspicious type) and (6) *Vyutsarga* (or *Vyavasarga*) abandoning all bodily care total disregard of the body

अविता पुण्यकृत्माह संजनेन तवेन य ।

सर्वदुःखलप्यहीण्डा पक्वमति महेसिन्धो ॥ ८ ॥

(३० २८ ३६)

8 Having destroyed their past *karman* by means of self-control and austerities, the sages proceed towards (the goal : i.e. *mokṣa*), which is free from all sorrows and misery

तस्सस भग्नो गुरुविन्दुसेवा विदग्धना बालजगत्स दूरा ।

सज्जायपणतमिसेवना व सुत्तथसर्वित्तनया धिर् य ॥ ९ ॥

(३० ३१ ३)

9 This is the path leading to it (i.e. *mokṣa*) serving the preceptors and elders (senior monks) to avoid always the (company of) foolish and ignorant people to apply oneself to one's studies to resort to solitude to ponder and meditate on the meaning of scriptures and fortitude

Exp A traveller on the road to *mokṣa* must also possess the following qualities, if he is to make rapid progress —

(1) Humility . serving the preceptors and elderly

saints ■ of great importance, and helps him in the acquisition of knowledge of the scriptures etc

(ii) Avoiding the company of the foolish Sat-sanga, or the company of the good, serves as a fillip to a newly initiated monk. On the other hand, the company of the foolish will retard his progress

(iii) Swādhyāya Study of scriptures or his daily lessons

(iv) Solitude This also is very difficult in the case of a novice, and so he should particularly cultivate this

(v) Meditating and pondering on the meaning and significance of the scriptures. He must utilise properly every minute of his time, and should not allow his mind to remain vacant or idle. An idle mind is devil's workshop

(vi) Fortitude courage to bear any hardships, and a balanced mind

[VIII]

Sādhana-krama

Steps To Self realisation

सोचा जाणह कल्याण सोचा जाणह पापम् ।

उभयं वि जाणह सोचा ज हेय त समान्यरे ॥ १ ॥

(वृ 4 11)

1 One learns what is beneficial and what is sinful (only) after hearing (the words of the preceptor) both these one learns only after listening (to the preceptor) one should practise only that which is beneficial

Exp There are certain things a monk must practise, and there are others he must avoid the Do's and Don'ts (vidhi and nisedha) He can be conversant with both of them only after listening very carefully to the instructions he receives from his preceptor

जो जीवे वि न जाणह अजीव वि न जाणह ।

जीवाजीवे अयान्तो कह सो नाही संजम ॥ २ ॥

(वृ 4 12)

2 One who does not know what constitutes life (living creatures) cannot also know what constitutes non life thus being ignorant of life and non-life how can he ever (hope to) know self-control ?

Exp Even in our ordinary day to-day existence, we are supposed to be law-abiding citizens. Ignor

ance of law is no excuse. A sādḥaka must know thoroughly what is life and what is non-life. Otherwise how can he practise Ahimsā? This fundamental knowledge of the two categories – Jīva (life) and Ajīva (non-life) – is very essential, if he is to make any progress in his spiritual journey.

जो जीवे वि वियाणाह अजीवे वि वियाणाह ।

जायाजीवे वियाणंतो सां दु नाही संजमं ॥ ३ ॥

(वृ० ४ १३)

3 One who knows life (living beings), ■ also (thoroughly) conversant with non-life, one who knows both of them (thoroughly), will alone grasp self-control

जया जीवमजीवे य दो वि वया वियाणाह ।

तया गहं बहुविहं सबजीवाण जाणाह ॥ ४ ॥

(वृ० ४ १४)

4 When he becomes (thoroughly) conversant both with life and non-life, then alone he will be able to know the states of existence of all the living beings

Exp 'Gati' means a state of existence after death. There are four 'Gatis' possible in the case of every living being viz (i) Hellish being (वैयिक), (ii) Lower animal (निर्गह), (iii) Human being (मनुष्य), (iv) Celestial being (देव). Every living being will have to be reborn in one or the other of these four types of existence, depending upon his karman (of course, this does not apply to those living beings who have annihilated their karman. They attain perfec-

tion and then they are free from the cycle of births and deaths)

अथा गतं बहुविह सत्त्वजीवाण जायते ।

तथा पुनर्न च पादं च बन्ध मोक्षसं च जायते ॥ ५ ॥

(२४ • 4 15)

5 When he knows the four fold (lit manifold) stages of existence of all the living beings, then only he understands (the nature of) punya (merit), pāpa (sin) bandha (bondage of karman) and moksa (release from bondage)

Exp When a sādhaika thoroughly understands the fourfold states of existence of living beings, then only he would be able to understand the nature of merit and demerit bondage of karman, and the ways and means of release from that bondage. He will then know that the four fold Gatis depend entirely upon the actions—good or bad—of the living beings, and that bondage or release is also entirely of their own making.

अथा पुण्यं च पापं च बन्धं मोक्षसं च जायते ।

तथा निर्विद्वन् भाव्यं न विभेजे च मायुषे ॥ ६ ॥

(२४ • 4 26)

6 When he knows (the principles of) merit, sin, bondage and release from bondage, then he is disgusted with—(discards as insipid)—all the pleasures, divine as well as human

Exp When he has thoroughly grasped all these principles, then he realises that all the pleasures,

whether worldly or divine, are absolutely insipid,
transient, and not worth the trouble

जया निर्विवदण सोए जे दिव्वे जे य माणुसे ।

तया चयइ संजोगं सद्धिभतरवाहिरं ॥ ७ ॥

(दश० 41/)

7 When he is disgusted with (all) the pleasures
(of the senses), whether human or divine, then he
renounces the attachment or contacts with objects
external as well as internal

Exp By internal contacts is meant the four
passions—(love, hatred, pride, etc), and by external
contacts is meant worldly possessions, family ties etc
When he realises that all pleasures are insipid and
ultimately leave a bad taste, then he is no longer a
pray to worldly passions, and then there is also no
longer any attachment left in him for worldly
possessions or ties

जया चयइ संजोगं सद्धिभतरवाहिरं ।

तया मुण्डे भवित्तारणं पद्वयइ अणमारियं ॥ ८ ॥

(दश० 418)

8 When he discards all ties and contacts, both in-
ternal as well as external, then he renounces the
world, and becomes a homeless monk, with his head
clean-shaven

Exp Anagāra means 'one who has no home, or
no particular place of residence'. A Jain monk must
also remove the hair on his head (Keshaloca) at the

time of initiation into monkhood (Dikṣā) One, who has shaved his head is supposed to have discarded all care for the body and personal toilet.

जया मुण्डे भविताण पद्वयइ अण्णारिय ।
तया सेवरमुक्किइ घम्म फासे अणुत्तरं ॥ ९ ॥

(दश 419)

9 When he has become a homeless (Jain) monk, after having shaved his head then he is able to practise the excellent religion of self-control

जया सेवरमुक्किइ घम्म फासे अणुत्तरं ।
तया धुणइ कम्मरय अबोहिकलुसकइ ॥ १० ॥

(दश 420)

10 When he practises the best religion of self control, then he shakes off the karmic dust created by non-enlightenment and evil thoughts

Exp Abodhi ~ The state of non-awakening of the soul, when the soul is wrapped in ignorance or false faith as opposed to samyaktva or righteousness

जया धुणइ कम्मरय अबोहिकलुसकइ ।
तया सव्वत्तमं नाण वेसणं जामिमच्छइ ॥ ११ ॥

(दश 421)

11 When he has shaken off the karmic dust created by false faith and evil thoughts (passions) he attains all pervading knowledge and faith

जया सव्वत्तमं नाणं वेसणं जामिमच्छइ ।
तया लोममल्लोगं च जिणो जाणइ केवली ॥ १२ ॥

(दश 422)

12 When he attains omniscience and all pervading faith, then he becomes a Jina - (kevalin), and knows the entire world (Loka), as well as the non-world (Aloka)

जया लोगमलोकं च जिणो जाणह केवली ।

तया जेणे निरुमिता सेलेसि पडिवज्जह ॥ १३ ॥

(दश० ४२)

13 When he becomes an omniscient Jina, and knows all the world and the non-world, then he curbs (controls) all the activities (internal as well as external), and attains the state of Śailesī, i.e. as firm and unmoved as a mountain

जया जेणे निरुमिता सेलेसि पडिवज्जह ।

तया कम्मं खवित्तणं सिद्धिं गच्छह नीरओ ॥ १४ ॥

(दश० ४२४)

14 After completely controlling all the activities and after attaining the state of Śailesī, he annihilates all karman, and then being completely free from all karmic dust, he attains siddhi - perfection or liberation

जया कम्मं खवित्तणं सिद्धिं गच्छह नीरओ ।

तया लोगमत्यंत्यो सिद्धो हवह सासओ ॥ १५ ॥

(दश० ४२५)

15 After annihilating all karman, having attained perfection, and being free from all karmic dust, he goes to the top of the world, and becomes an eternal, perfect, or liberated soul

time of initiation into monkhood (Dikṣā) One, who has shaved his head, is supposed to have discarded all care for the body and personal toilet.

अथा मुण्डे भविताय पच्ययश्च अण्णारिय ।

तथा सविरमुक्किहं धम्म फासे अनुत्तर ॥ १ ॥

(दश ४ १९)

9 When he has become a homeless (Jain) monk, after having shaved his head then he is able to practise the excellent religion of self-control

अथा सविरमुक्किहं धम्म फासे अनुत्तरं ।

तथा धुण्ह कम्मरय अबोधिकलुसकह ॥ २० ॥

(दश ४ २०)

10 When he practises the best religion of self-control, then he shakes off the karmic dust, created by non-enlightenment and evil thoughts

Exp Abodhi – The state of non-awakening of the soul, when the soul is wrapped in ignorance or false faith, as opposed to samyaktva or righteousness

अथा धुण्ह कम्मरये अबोधिकलुसकहं ।

तथा सव्वत्तम नाण वसणं चाभिगच्छह ॥ २१ ॥

(दश ४ २१)

11 When he has shaken off the karmic dust created by false faith and evil thoughts (passions) he attains all pervading knowledge and faith

अथा सव्वत्तम नाण वसणं चाभिगच्छह ।

तथा लोममलोयं च जिणे जाण्ह केवली ॥ २२ ॥

(दश ४ २२)

12 When he attains omniscience and all pervading faith, then he becomes a Jina - (kevalin), and knows the entire world (Loka), as well as the non-world (Aloka)

जया लोगमलोकं च जिष्णो जाणइ केवली ।

तया जोगे निरुमित्ता सेलेसि पडिवज्जइ ॥ १३ ॥

(दश० 42:)

13 When he becomes an omniscient Jina, and knows all the world and the non-world, then he curbs (controls) all the activities (internal as well as external), and attains the state of Śailesī, as firm and unmoved as a mountain

जया जोगे निरुमित्ता सेलेसि पडिवज्जइ ।

तया कम्मं खवित्तार्ण सिद्धिं गच्छइ नीरजो ॥ १४ ॥

(दश० 424)

14 After completely controlling all the activities, and after attaining the state of Śailesī, he annihilates all karman, and then being completely free from all karmic dust, he attains siddhi - perfection or liberation

जया कम्मं खवित्तार्ण सिद्धिं गच्छइ नीरजो ।

तया लोगमत्थयत्यो सिद्धो हवइ सासओ ॥ १५ ॥

(दश० 425)

15 After annihilating all karman, having attained perfection, and being free from all karmic dust, he goes to the top of the world, and becomes an eternal, perfect, or liberated soul

Dharmācārana Rules of Conduct

अरामरणवेगेनं बुज्झमाणाय पाणिन्यं ।

धम्मो दीवो पक्खा यं गरी सरणमुत्तमं ॥ १ ॥

(३ 23 68)

1 For the living beings who are swept away by the torrential current of old age and death, Dharma, (Religion or Law) is the (only) island, the firm ground or support, the refuge, and the best shelter

Exp Birth is necessarily followed by old age and death cp अज्ञत्वं हि भूयो मृत्युः, or मरणं प्रकृतिः शरीरिणाम् । Every creature that is born must grow old and die In some cases, there may not be old age, but nobody can escape death And being caught in this whirl and eddies of birth, age, and death the only firm shelter, like an island in midstream is religion If only people can take shelter there, then alone they will be saved Nothing else can save them The word Dvīpa also means 'one who can protect others' -Śāraṇa

मरिहिसि राव अवा तवा वा मणोरमे काममुणे विहाय ।

एकं तु धम्मो नरोदय ताव न विज्झई अन्नमिहेह किंणि ॥ २ ॥

(३ 14 40)

2. Oh King ! When you will die, leaving behind all the charming and pleasant things, Dharma (religion) alone will be your best saviour and nothing else

Exp All your worldly possessions, however, great they may be, are of no avail when the hour of death comes. You have to leave everything behind. Your only companion on your journey to the other world will be your good actions, if you have any to your credit.

जरा आव न पीछेद चाही आव न वहुई ।

जाबिदिया न हायंति ताव धर्म समाचरे ॥ ३ ॥

(दश० ८ ३६)

3 Man should practise religion before old age harasses (cripples) him, before diseases get the better of him (lit go on increasing), and before his senses lose their faculties.

Exp Generally, people postpone practising religion to old age. Youth is regarded as the time for enjoyment of worldly pleasures. But this is fallacious reasoning. In the first place, nobody knows how long he is going to live in this world. And secondly, religious practice is very difficult to be undertaken in old age, when man is weak and feeble, both physically and mentally. It requires a long practice, and sooner one starts it the better. Cp अमालो नास्ति धर्मस्य । or एद्धोत ३२ त्रेतेषु मृत्युना धर्ममाचरेत् ।

जा जा वचद रयणी न सा पहिनियत्तइ ।

अहम्मं कुणमाणस्स अफला जन्ति रादओ ॥ ४ ॥

जा जा वचद रयणी न सा पहिनियत्तइ ।

धम्मं च कुणमाणस्स सफला जन्ति रादओ ॥ ५ ॥

(उ० १४-२५)

4 and 5 The day (lit the night) that goes by, will never return one who commits wrong or evil deeds, his days are spent in vain (without any gain)

The day (lit the night) that goes by will never return one who engages himself in religious practices, his days are spent profitably

Exp Time is irreversible Nobody can put the clock back One who does not utilise every single moment of his life in profitable (i e religious) pursuit, is a loser and he can never hope to make good his loss And knowing that time is short , and our life here is uncertain, a man must utilise every single moment at his disposal in the pursuit of religion

धम्मो मंगलमुत्तिष्ठं अहिंसा संजयो तवो ।

देवा वि ते भजसन्ति जस्त धम्मे सदा भजो ॥ ६ ॥

(वन = 11)

6 Religion is the most auspicious thing (in the world) and religion consists of Ahimsa—non injury to all living beings, Samyama—self-control and Tapas— austerities. Even the gods bow down to him whose mind is always fixed (engaged) in religion

Exp Man always craves for good and auspicious things and happenings in life But he forgets that there is nothing more auspicious in the world than religion It is the most efficacious amulet to ward off all evils in the world A man who is always devoted to religion is far superior even to gods.

अहिंस सच्चं च अतेण्यं च तत्तो य बंमं अपरिग्रहं च ।

पट्टिवज्जिया पेच महव्वयाणि चरिज्ज घम्मं जिणदेसियं विदू ॥७॥

(उ० 21 12)

7 A wise monk should (always) practise the five great vows, viz (1) to refrain from all injury to sentient beings, (2) to speak the truth, (3) not to steal (or not to take anything not given to him), (4) to observe celibacy, and (5) to have no possessions whatsoever, and he should (also) always follow the religion as preached by the Jinas

Exp For those who cannot undertake the five great vows there are the five lesser or minor vows called the five Anuvratas, three Gunavratas, and four Siksāvratas This constitutes the twelve-fold code of conduct for a householder If it is not possible for a householder to undertake all the twelve vows, then he should at least make a modest beginning, and should exert himself gradually until he is in a position to accept all the vows

[X]

Ahimsā Non-injury (to all sentient beings)

मादवाहज किञ्चन ॥ १ ॥

(आभा • I 24)

1 Do not injure any living being

सद्ये पाणा मियाज्या सुहताया दुक्खपक्खिला अपिययहा
पियजीदिणो जीविज्जामा सदेसि जीविय पिय ॥ २ ॥

(आभा I 23)

2 All living beings love their (own) life, desire (crave for) pleasures and are averse to pain they dislike any injury to themselves, everybody is desirous of life, and to every living being his own life is very dear

ते से अदियाप ते से अबोहिप ॥ ३ ॥

(आभा I 12)

3 That (i. e. injury to living beings), is always harmful and injurious to himself (i. e. the wrong-doer) : it is the main cause of his non-enlightenment

Exp A person who indulges in doing injury to living beings will not get enlightenment. Himsā is a great impediment in spiritual awakening.

आवाहुल पवासु ॥ ४ ॥

(सू I 11.3)

4 One should treat all creatures as (counterparts of) one's own self

Exp Do unto others as you would like to be done by, this is called the **आत्मौपम्यभाव** One should have the feeling of love towards all the creatures, as if they are a part and parcel of one's own self

एयं सु नाणिणो सारं जं न हिंसइ किंचण ।

अहिंसा समयं चेव एयावन्तं वियाणिशा ॥ ५ ॥

(सू० I. 11 10)

5 This is the quintessence of (the wisdom of) the wise Not to injure any living being Non-injury to living beings should be regarded as the ' samaya ', - the true preaching of the scriptures (or the essence of the teaching of scriptures)

सबुद्धमाणे उ नरे ममं पावाउ अप्पाण निवट्टएज्जा ।

हिंसवन्त्याहं दृढाहं मत्ता घराणुवन्धीणि महत्तमयाणि ॥ ६ ॥

(सू० I 10 21)

6 Knowing that all the evils and sorrows arise from injury to living beings, and (knowing further) that it leads to unending enmity and hatred, and is the (root) cause of great fear, a wise man, who has become awakened, should refrain from all sinful (harmful) activities

मयं तिवायण पाणं अदुवाऽन्नेहिं घायण ।

एणन्त वाणुजाणाउ वेर वट्ठ अप्पणो ॥ ७ ॥

(सू० I 1.13)

7 If a man kills living beings himself, or causes others to kill them, or (even if he) merely consents to their killing them, (by all these three types of

Himsa), he increases his enmity (hatred) towards living beings

વિરણ ગામધર્મોર્હિ એ કેદ્ર અર્ગઈ જગા ।

तेसिं अक्षवमायाय धामं कुब्ज परिद्वय ॥ ८ ॥

(सू. I 1133)

8. Indifferent to worldly objects (pleasures of senses) he (a monk) should move about, treating all creatures in the world as he himself would like to be treated, and exerting his power in protecting them

જે થ શુદ્ધા અતિવ્રતા જે થ શુદ્ધા અજાગ્યા ।

संसि तसि पश्यान् भूयान् अर्गर्ग अहो ॥ ९ ॥

(英 I 1136)

9 The enlightened ones (1 e the Tirthamkaras) of the past and those that are to come (1 e of the future),— all have peace (Ahimsā) as the foundation (of their preaching) just as the earth is the foundation of all things (in this world)

Exp The fundamental basis, or the very foundation of the preaching of all Tirthamkaras of the past, future, as well as the present, is Śānti—peace or in other words Ahimsā

ग्रहः हि न आक अमणी य वाक तन्मन्त्रस्वीया य तसा य पाणा ।

પ્રત્યઃ આયં ચ જરાત પાળા સંસેવ્યા જે રસ્યામિદ્વાળા ॥૧૦॥

જે અળખ્યા ને રેવણા ધણસુ જાણે પશિલેહ સાચ ।

एयाहं कायाहं प^{१६} ^{houk}प्राक्पणे पपसु या विष्णुरियासुयिन्ति ॥११॥

एषण काषण स अ

(R L71.2)

[XI]

Satya Truth

तं सत्त्वं ययव ॥ १ ॥

(प्रश्न II)

1 Truth is the (highest) Divinity (or divine principle)

पुरिता । सत्त्वमेव सममिजाजाहि । सत्त्वस्स आणाप से उवट्टिण
मेहापी मारं तव ॥ १ ॥

(बावा 1 33)

2 Oh Man ! Know thou Truth (to be the highest fundamental principle) or Oh Man ! comprehend (what is) truth The wise man who always abides by the commandment of truth (i e who always adheres to the precepts of truth) goes beyond (i e conquers) death

अप्यण्णा परा वा कोदा वा जव वा मया ।

हिंसनं न मुसं भूया नो वि अन्नं वयावप ॥ ३ ॥

(वध 6 11)

3 He- (a monk)- should never speak a lie, which is (always) injurious (to living beings) whether for his own sake or for the sake of others, or out of anger or fear he should also not force (influence) others to speak a lie.

Exp People are tempted to tell lies for some gain to themselves, or to others, i e. for material profit

Similarly when a man is angry, or under the influence of fear, he is not his own self and is liable to tell falsehood or half-truths. But a monk must not swerve from the path of truth *under any circumstances*

तदेव सायज्जमुमोचणी निव ओहारिणी जा व परीवघायणी ।
 से कोह लोह भय हास भाणवी न हासमाणो वि निरे वणज्जा ॥४॥
 (दृ० ७५४)

4 Similarly a (wise) monk should never utter words (speech) sinful, or condoning sin (lit giving consent to sin), or categorical ones (making definite assertion), or likely to hurt (the feelings of) others, whether out of anger, greed, fear or jest

सुचकसुद्धिं समुपेदिष्या मुणी निरे च वुद्धे परिवज्जय सया ।
 मिये अजुद्धं अणुवीदि भासय सयाण मज्जे लोहरे पसेसमं ॥ ५ ॥
 (दृ० ७५५)

5 Always pondering on the purity of speech, a monk should avoid (using) harsh words (Even) when an occasion arises, he should use few words, and these too not bad or harsh, and after carefully weighing them (after careful consideration), such a man is eulogised among the saints (is lauded by good persons)

अप्यस्तित्रं जेण मियां आसु कुप्पेज्ज वा परे ।
 मध्यमे तं ॥ मासिज्जा भासे अदिअगमिणि ॥ ६ ॥
 (दृ० ८४८)

6 He (a monk) should never resort to that (type of) injurious or harmful speech, by which he

would lose the confidence of others, or by which others would get angry quickly (i.e. which would provoke others)

Exp Rash and thoughtless words lead to misunderstandings and cause tempers to be frayed. Such speech also makes others lose their confidence in you e.g. elsewhere in *Dasavaskahika* (9 in 7) it is said 'Iron darts pain only for a while, and they can be easily extracted but injurious words are hard to be- (cannot be) -extracted, and they result in enmities, and are very terrible in consequences

देवानो मनुष्यान् च तिरिक्तान् च युजते ।

मनुष्यान् जगो होत मा वा होत कि नो वद ॥ ७ ॥

(एत 750)

7 When there is a skirmish (fight) going on,—be it among celestial beings, human beings, or animals,—he should never utter the words, "May such and such (one) be victorious or defeated

Exp A monk should never be a partisan. He should be totally disinterested. In fact he is not even supposed to watch such a fight. But even if it be a sportive fight, he should not side with any of the rival or competing parties, because in that case, he necessarily hurts the feelings of the other party

अनुविद्धो न जगोऽज्ज मासज्जलस संतर ।

विद्विज्जं न वापक्का मावातोस विवग्गद ॥ ८ ॥

(एत- 847)

8 He (a monk) should never speak unless spoken to (accosted), nor should he interrupt others in their speech (i.e. should never butt in), he should never be a back-biter, and should (always) avoid deceitful and false statement in his speech.

Exp He should never take the initiative in speech or conversation, but at the same time, should not keep quiet when spoken to. Because that also will be insulting to the other person. Even ordinary decency requires that you should not interrupt a speaker, and start talking yourself,—a fundamental principle in the art of conversation. And the speech must not be full of duplicity, or equivocal i.e. capable of double interpretation. (Like The Greece, the Romans, shall conquer Oracles of Delphi.)

जगत्समस्तमयद्रव्यानां नामै कवे पशुच सखे य ।

वचनारमावर्जने दसमे ओषम्मसखे य ॥ १ ॥

(प्रमाणानुसृत-भाषापर)

9 There are ten types of 'truth' or true speech, (current in worldly usage) (1) Janapada, (2) Sammata, (3) Sthāpanā, (4) Nāma, (5) Rūpa, (6) Pratitya, (7) Vyavahāra, (8) Bhāva, (9) Yoga and (10) Aupamya.

(1) Janapada—satya Speech conforming to the particular country or province, where one might be living. There are some words which have different meanings in different dialects or different places, e.g. नको means 'idle' in Guj while it means

'husband' in Marathi. A promiscuous use of such words leads to very awkward situations.

(2) *Sammata-satya* 'Accepted meanings of words. e. g. *Pahkaya*—means anything born in mud but the accepted meaning of the word is a 'lotus', and so it will not do if you start using the word in the sense of insects and worms, etc.

(3) *Sthapana-satya* 'Shape. E.g. we call a particular object as chair, another a table, etc. or a glass, mirror, and so on. Similarly the letters of the alphabet, or the various numerals. If people were to go on changing them at their sweet will, then there will be chaos—(Bedlam, or like the tower of Babel.)

(4) *Nama-satya* Proper names, even though they may not be significant, or may belie the present state, still they are to be regarded as true; e.g. a *Laxmicandra* may be a beggar, and *Amaranātha* may be dead.

(5) *Rupa-satya* 'Form. An object or a person is that nomenclature only when it, or the person, assumes that form, e.g. a monk only when a man sits on saffron cloth, or just as on the stage or screen, people get different names according to their rôles.

and elder than his younger brother, or exit and entrance, or up and down.

(7) Vyavahāra (or Loka-) satya Worldly or ordinary usage, e.g. when we say 'this road runs parallel', or 'the station has arrived',—actually we go to the station, which is stationary and we are moving. But this is common parlance.

(8) Bhāva-satya General impression. When we give a particular nomenclature, or describe a thing because of its certain predominant qualities, that is called Bhāva-satya, e.g. 'the forest is green',—though there may be other colours in it, or a parrot is said to be green though its beak is red.

(9) Yoga-satya Contact or Association. Because of certain associations. (or because of his profession); e.g. a tailor, a mason or a teacher etc.; they are always called by that name, really speaking a tailor or a mason are not stitching clothes, or laying bricks all the twentyfour hours, but that name sticks to them.

(10) Upamā-satya Analogy. Here the analogy is not to be stretched. Moon-like face; lotus-eyed; nectar-like words, etc.

कोहे माणे माया लींम पेज्जे सहेव दाने च ।

हासे मय अकसादय इवचाण विम्विवा दममा ॥ २८ ॥

(प्रधान मूल-भाषातः)

10 The following ten types of speech are said to be 'false speech' Viz speech based on or as a result of (1) anger (2) pride (3) deceit (4) greed, (5) love, (6) hatred, (7) jest, (8) fear, (9) imagination and (10) injury.

'husband' in Marathi. A promiscuous use of such words leads to very awkward situations.

(2) *Sammata-satya* 'Accepted meanings of words.
e. ■ *Pankaja*—means anything born in mud but the accepted meaning of the word is a 'lotus', and so it will not do if you start using the word in the sense of insects and worms, etc

(3) *Sthāpanā-satya* 'Shape. Eg we call a particular object as chair, another a table, etc. or a glass, mirror, and so on. Similarly the letters of the alphabet, or the various numerals. If people were to go on changing them at their sweet will, then there will be chaos—(Babel, or like the tower of Babel)

(4) *Nāma-satya* Proper names, even though they may not be significant, or may belie the present state still they are to be regarded as true; e.g. a *Laxmicandra* may be a beggar, and *Amaranātha* may be dead

(5) *Rūpa-satya* 'Form. An object or a person gets that nomenclature only when it, or the person, assumes that form, e. g. a monk, only when a man puts on saffron cloth, or just as on the stage or screen, people get different names according to their roles

(6) *Pratitya-satya* Relative truth. When we use terms such as light or heavy, big or small, young or old, these are all in relation to certain other objects e.g. the same man is younger than his older brother

and elder than his younger brother, or exit and entrance, or up and down

(7) Vyavahāra (or Loka-) satya Worldly or ordinary usage, e g when we say 'this road runs parallel', or 'the station has arrived',--actually we go to the station, which is stationary and we are moving. But this is common parlance

(8) Bhāva-satya General impression. When we give a particular nomenclature, or describe a thing because of its certain predominant qualities, that is called Bhāva-satya, e g 'the forest is green',--though there may be other colours in it, or a parrot is said to be green, though its beak is red.

(9) Yoga-satya Contact or Association Because of certain associations, (or because of his profession); e g a tailor, a mason, or a teacher etc, they are always called by that name, really speaking a tailor or a mason are not stitching clothes, or laying bricks all the twentyfour hours, but that name sticks to them.

(10) Upamā-satya Analogy Here the analogy is not to be stretched Moon-like face, lotus-eyed; nectar-like words, etc

कोहि माणे माया लोमि पेज्जे तद्देव दोसे य ।

हासे भय अवसादस्य उवचाए निस्तिसया वसमा ॥ १० ॥

(प्रशास्नासूत्र-भाषावद)

10 The following ten types of speech are said to be 'false speech' Viz, speech based on, or as a result of (1) anger, (2) pride, (3) deceit, (4) greed, (5) love (6) hatred, (7) jest, (8) fear, (9) imagination and (10) injury

[XIII]

Brahmacarya The Vow of Celibacy

सर्वेषु वा उत्तमं ब्रह्मचर्यं ॥ १ ॥

(अथ ब्रह्म IV 1)

1 This --(celibacy)--is the best among all the vows in the world,

ब्रह्मचरे उत्तमस्य विद्वन्-ज्ञान-ईशान-चरित-सम्पत्तिं विनायमुलं ॥ २ ॥
(अथ ब्रह्म IV 1)

2 Celibacy is the (root) cause of excellent austerities, vows (rules) knowledge, faith, conduct, righteousness and discipline

Exp All these excellent qualities follow as a natural corollary once a monk observes perfect celibacy

यज्जमि ब्रह्मचरे जमि च आराद्धियमि आराद्धिर्ब्रह्मचर्येण सार्धं
सम्पत्तिं विनायमुलं ब्रह्मचर्यं चरितव्यं ॥ ३ ॥

(अथ ब्रह्म IV 1)

3 With the single vow of celibacy practised (to perfection) it may be taken that he has practised the multitude of the best of vows, therefore, a monk (who wishes to attain perfection), should practise celibacy with firmness

सर्वेषु वा उत्तमं ब्रह्मचर्यं ॥ ४ ॥

(सू. I 6 23)

4 Among all the austerities, celibacy is the best (highest)

अवभवन्निचं घोरं पापयं दुरहिद्वियं ।

नावरन्ति मुनी लोप मेयाययणवज्जिणो ॥ ५ ॥

(दश० 6-16)

5 Non-celibacy-(breach of celibacy)-is the most horrible carelessness (breach of discipline), the worst offence that could be committed, and hence the monks, who are keen on keeping themselves aloof from any (likely) breach of conduct, never think of practising non-celibacy.

मूलमेवमहमत्स महादोससमुत्सयं ।

तस्मा मेदुणसंसारो विगम्या वज्जयन्ति ते ॥ ६ ॥

(दश० 6-17)

6 This-(non-celibacy)-is the root of all sins, and a multitude of all great faults, and therefore, the monks always refrain from non-celibacy of any sorts whatsoever

जे विज्जवणाद्विज्जोसिया संतिण्णेहि समं विद्याहिवा ।

समं उट्ठं ति पासहा अदक्खु कामाहं रोमसं ॥ ७ ॥

(सू० I 232)

7 Those who resist the seductions (of women) are treated (placed) on par with those who have crossed the saṃsāra (worldly existence) Therefore, look up (i.e. keep the high ideal of Mokṣa in view) They (i.e. the virtuous) regard pleasures as equal to disease.

देवदानवगंधर्वा जघनरक्षसकिन्नरा ।

वैभवारि नमसति दुर्धरं जे करति तं ॥ ८ ॥

(दश० 1-11)

जहा विरासावसहस्त कूडे न मूलकार्य वसही वसत्या ।
 पदेव इत्थानिष्ठवस्त भयहे न वन्यारित्त समो निवासो ॥१५॥
 (३ 32-13)

15 Just as it is not good (safe) for mice to live near the dwelling place of a cat, even so, it is not safe for a celibate monk to live in a house inhabited by women

Exp Staying under the same roof, i.e. in one and the same house with women, is also dangerous for a celibate monk. He should never take such a risk

जहा कुम्हकुम्होवस्त निचर्च कुलसभो भव ।
 एवं तु वन्यारित्त इत्थीविमाहमी भव ॥ १६ ॥
 (वस ४ 54)

16 Just as the young chicken are in constant dread and fear from a cat, even so a celibate monk is also in constant danger from the body of a woman.

चित्तमिदं न विमलार्य करिं वा सुवर्णकिरि ।
 अन्तरं विव वद्वत्ते निद्रि पविस्महरि ॥ १७ ॥
 (वस ४ 55)

17 He (a monk) should not gaze at walls having paintings (of women), nor at a woman who is well-decorated on seeing them (accidentally) he should withdraw his gaze (instantly) as on looking at the sun.

अहं ते काहिंसी मावं आ आ वृच्छसि नारिओ ।

वायाविद्धो व्व हद्धो अट्ठिअप्पा भविस्ससि ॥ १८ ॥

(अ० 22 44)

18 If you fall in love with every woman you see, then you will be as unsteady as a Hadha plant, which is wafted (driven) by the wind

Exp Hadha is a frail aquatic plant, 'Pistia Stratiotes', which is shaken even by a very gentle breeze, as it has no firm roots

विभूसा इत्थिसंसग्गी पणीयं एतमोदणं ।

नरस्सत्तमवेस्सिस्स विसं ताल्लज्जं जहा ॥ १९ ॥

(इ० 857)

19 Personal toilet (decorating the body), contact with women, and taking rich and dainty food, all this is like the (deadly) Talaputa poison to one who is seeking self-realisation

एणीयं भत्तपानं तु लिप्पं भयविघट्टणं ।

धम्मचेररओ भिक्खु निज्जसो परिवज्जय ॥ २० ॥

(अ० 167)

20 Well-dressed (well-seasoned) food quickly arouses passions, a monk, who is intent on practising celibacy, should always avoid such food

Exp The food one eats has a great effect on one's mind and behaviour. Pranita-smagdha, food consisting of milk, ghee, curds oil and jaggery, honey and sweets, are called smagdha. A celibate monk should avoid such food, as it is conducive to passion.

धम्मलङ्घं मिय काले जत्तार्यं पणिहणव ।

नामसत्तं वु भुजिज्जा वेमचेरखी सया ॥ २१ ॥

(३- 168)

21 One who is intent on practising celibacy should always eat his food collected according to rules (in that behalf), in a measured quantity (limited) at the proper (prescribed) hour with a peaceful mind (i.e. not allowing the mind to wander), and just for the sustenance of life, and that too never in excess

Exp He should eat food only because it is the means for the sustenance of the body, and not for the taste and enjoyment of it

विभूत परिवञ्जेत्ता सरीरपरिमंज ।

वमचेरखी मियसुं सिगारय्यं व पारय ॥ २२ ॥

(३- 169)

22 A monk intent on practising the vow of celibacy should abstain from ornaments, and should not do anything whatsoever to adorn or decorate his body in any manner

खदे धवे व मंथे व रसे फासे लहेव व ।

पञ्चविदे कामसुणे निचवसो परिवञ्जय ॥ २३ ॥

(३- 1610)

23 He (a monk) should always abstain from the five-fold pleasant things (objects giving pleasures), and sounds, colours, smells, tastes and touch

हज्जप काममाणे व निचसो परिवञ्जय ।

सकाग्रणानि सुग्राणि वञ्जेत्ता पणिहण्यं ॥ २४ ॥

(३- 1614)

24 One who is full of equanimity (or concentration), should always abandon pleasures of senses, which are hard to leave, and should also avoid all such spots (or objects) which are likely to cast aspersions (on his chastity)

Exp Even in everyday life, if a man is found in bad locality, or with people of objectionable and suspicious character, then people begin to doubt his character. A monk, then, has got to be very careful so far as his behaviour and movements are concerned

वित्तप्लु मधुच्छेसु येनं भामिनिवेत्तप ।

अणिच्चं तेहिं विजाय परिणामं पुग्गलाण य ॥ २५ ॥

(३९० 8 59)

25 He (a monk) should not form attachment for the pleasurable things such as sound, colours, smells, tastes and touch, particularly because he should realise their transitory nature, and also the transitory nature of all material objects

Exp. Pudgala is 'matter' — Jada, and is shortlived

पौग्गलाण परिणामं तेहिं नच्चा जहा सहा ।

विणीयतण्हो विहरे सीरियूणण अप्पणा ॥ २६ ॥

(३९० 8 60)

26 Knowing the real nature of matter and their effects (परिणाम), he (a monk) should move about, free from all cravings and with a pacified (tranquil) soul, (not perturbed by anything in the world)

[XIV]

Aparigraha . Non-possession

अणधनपेसवग्नेषु परिग्गहदिवज्जण ।

सव्यारमपरिच्चाओ निम्ममत्त सुदुक्कर ॥ १ ॥

(उ 19 29)

1 To renounce all sense of possession (or claim) with regard to wealth, corn, and servants, to abstain from all harmful undertakings (Ārambha), and not to entertain any feeling of possession or attachment. This is a (very) difficult vow.

Exp. Mama—mine. Not to call anything as 'one's own' is Nirmamatva. The possessive instinct is very deep-rooted in man and it is very difficult to uproot it. Even a beggar is attached to his rags, and broken earthen pots.

चित्तमंतमचित्तं वा परिगिज्झ कित्तमादि ।

अस वा जलुजाणाइ एव दुक्खा ण सुखइ ॥ २ ॥

(सू. I 1 1.2)

2 He, who possesses (owns) even a small property in living or non living things, or consents to others possessing it, will never be delivered from misery.

Exp. 'Cittamāntamacittam' Living and lifeless things. Here the words may be taken in their broad sense and not in the technical sense, i.e. cattle lands and houses etc.

परिव्ययन्ते अभिप्रेतकामे अहो य राजो परितप्यमाणे ।

अन्नप्यमन्ते धनमेसमाणे पप्नोति मर्त्युं पुरिसे जर्जरं च ॥ ३ ॥

(उ० 14 14)

3 While a man moves about (in this *samsāra*) without abstaining from pleasures, and torments himself day and night, being careless—(engaged in sinful activities), for the sake of others, and seeks (more and more) wealth, (all of a sudden) he reaches old age and death

आजकसर्वं चेन्न अनुज्झमाणे ममाह ते साहसकारि मेव ।

अहो य राजो परितप्यमाणे अट्टेसु मूढे अजरामरेव ॥ ४ ॥

(सु० 110 18)

4 Not being aware (conscious) that his life is being exhausted (every second), or will (soon) have an end, a rash and foolish man is always saying 'this is mine, this is mine', (or a person, given to such possessive instincts, the fool, always embarks on fresh and rash activities) He torments (exerts) himself day and night, being greedy for wealth, and thinking himself to be immune from old age and death

Exp. Man embarks on all sorts of endless activities, thinking that he is going to stay in this world forever. But he never realises that age and death are creeping slowly but steadily. And death never gives a warning, or does not care to knock at the door when it wants to pounce on a man !

માહાત્મા સ્વતિયા યેસ્સા વળઢાલા અદુ બોક્કસા ।

પાસિયા કાસિયા સુદ્ધા જે ચ આરમ્માત્તિસિયા ॥ ૫ ॥

પરિમહાનિવિદ્વાણ ચર તેર્સિ પવહુર ।

આરમ્મસંધિયા કામા ન તે દુપ્પલ્લિમોચમા ॥ ૬ ॥

(સ. 192-3)

5 & 6 *Brahmanas, Ksatriyas, Vaisyas, Candalas, Bukkasas hunters (Esays), merchants (Bessyas), Sudras, and others who are engaged in harmful undertakings (Arambha), the iniquity (hatred) of all these men who are possessed with a sense of property, goes on increasing, pleasures are always obtained by sinful activities, and they are never capable of freeing men from misery*

Exp Bukkas—A mixed race Vaisika—Merchants. Persons who are entangled in worldly undertakings only perpetuate or prolong their rivalries, jealousies and hatred. And any amount of worldly possessions and pleasures will never really free a man from sorrows and misery

જે પાવકમ્મેર્ધિ થન મણ્ણસા સમાવયન્તી અમર ગહાય ।

પદ્ધય તે પાપપયટ્ઠિપ નરે વેરાણ્ણુવદ્ધા ધરસં ડયેન્તિ ॥ ૭ ॥

(૩ 42)

7 Men, who under evil influence—(being misguided)—acquire wealth by evil deeds, (are forced to) abandon it, and being ensnared (by their passions) and with their hatred ever on the increase, (ultimately) go to hell

थावरं जंगम चेव घणं घञं उवक्खरं ।

पक्खमाणस्स कम्महिं नालं दुक्खाउ मोअणे ॥ ८ ॥

(उ० 66)

8 Immovable and movable property, wealth, corn and other means (perquisites),—none of these are capable of freeing a man, from misery, who is suffering from the ripening (fruition) of his actions

खेसं धत्तुं हिरण्णं च पुत्तवारं च वण्णवा ।

चइसा णं इमं वेहं गत्तवमवसस्स मे ॥ ९ ॥

(उ० 1916)

9 Every man should think that he has to depart certainly one day, leaving behind fields, house, gold, sons and wife (i.e. family), relations,—(in fact) leaving (even) his body

Exp A man should always bear this in mind that when the time comes to exit from this world he cannot take anything with him, not even his own body

कस्मिणं पि जो इमे लोके पविपुण्णं वल्लेज्ज इहस्स ।

तेणावि से न संतुस्से इह दुण्णुरप इमे जाया ॥ १० ॥

(उ० 816)

10 If somebody were to give the whole earth to one man, even then the man will not be satisfied, a (greedy) person is extremely difficult to be satisfied

Exp We have the story of the king Alexander the Great, who was not satisfied even after conquering the whole world !

सुवर्णरूपस उ प वया मये सिया ह केलाससमा असखा ।
 वरस्स सुद्धस्स न तहि किंचिदच्छ ह आमाससमा अर्णतिया ॥११॥
 (उ 948)

11 If there were innumerable mountains of gold and silver, (each) as big as the Kailasa mountain, they are nothing to a greedy man, (i.e. even they will not satisfy him) for desire (craving) is boundless like space.

Exp Cp Mahābharata

एत एविमो अरिख हिरण्य वज्रव क्रिय ।

नहि एकस्य एत सर्वे इति मया वम वनेह ॥

(उपोपनिषद् 39.5.69)

विशेषेण ताव न लभे पमसे इमस्मि लोप अदुया परत्या ।

वीर्यवन्ते च अर्कतमोहे भवाउर्य वस्तुमद्वदुमेव ॥ ११ ॥

(उ 45)

12. Wealth will not afford protection either in this world or in the next, to a careless (sinful) man, whose light of knowledge is extinguished. Such a person may see the right path, but being under the influence of delusion he will act like a person who has lost his light, and is enveloped in patchy darkness.

विद्यापिता दुस्सल्लिखदुख चर्ये अमस्तवन्ध च महम्मयावह ।

सुखावह धम्मधुर अगुसर चरेत्तज निव्वाणयुगावहं मत्त ॥१३॥

(उ 1998)

13 Realising that wealth merely increases your sorrows and worries, and the bonds of attachment (possession) bring in their wake great dangers, you should bear the excellent yoke of religion, which will give you real pleasure, and will also bring you the great happiness (and bliss) of Nirvāṇa (mokṣa)

जं पि वत्थं व पार्यं वा केवलं पायपुंड्रणं ।

तं पि संजमलज्जट्टा धारेन्ति परिहितं य ॥ १४ ॥

(दश० ६ 20)

14 And whatever (requisites like) clothing, vessel, blanket, or broom that they (the monks) possess or wear, [] purely for (facilitating) self-control, and out of a sense of decency or modesty (कृत्वा), (there is no sense of attachment)

न सो परिग्गहो बुत्तो नायपुत्तेण ताइणा ।

मुग्गहा परिग्गहो बुत्तो इह बुत्तं महेसिणा ॥ १५ ॥

(दश० 6 21)

15 That- (the possession of requisites)- is not called 'possession' by the great saviour-(the illustrious)- Nāyaputta The great sage has declared that greed or covetousness is possession

Exp. Cp मिथिलानां दशमानाया न मे दहति किञ्चन । (This is found in Buddhist and Brahmanical literature also)-

Tāi from Trātr-Saviour, or from Tādg-like that, illustrious Nāyaputta-The scion of the Dnyātt or Nāga clan

सव्वत्थुवहिणा बुद्धा संवत्सणपरिग्गहे ।

अवि अप्पणी वि देहमि नाधरंति ममाइयं ॥ १६ ॥

(दश० ॥ 22)-

16 The enlightened ones, though they possess and carefully guard their requisites, still they do not have any attachment or sense of 'mine-ness' for those articles, why, they do not have that sense of attachment even towards their own bodies'

Sādhu Dharma Duties of a Monk

केवलोगसमाप्नो न परियाप्नो महेशिष्य ।

स्यात्तु अस्यात्तु न महान्तस्यसारिसौ ॥ १ ॥

(श्रु ४ ११०)

1 The ascetic life of those, who are intent on (or take delight in) self-control, is comparable to living in heaven while (the life of) those, who do not practise self-control, is like living in hell

आत्मव्यापी न सौम्यहृदये कर्म कर्महृदये कर्मिण्यस्तु दुःखं ।

विवादि दोषं विजयज्ज राम एव सुखी होविसि सदा ॥ १ ॥

(श्रु २५)

2. Mortify yourself give up (the feeling of) tenderness (for the body) conquer desires, and then you will realise that you have conquered (all) sorrow and misery cut off all types of attachment, suppress hatred, and thus (alone) you will be happy in this *samsara* (worldly existence)

तदेव भक्तपात्रेषु कर्मणि कथावेषु न ।

पाणिमूयदवद्राप न नृप न कथावप ॥ १ ॥

(श्रु ३५१०)

3 Similarly in cooking food and drink, or getting it cooked, (there is great loss of all sorts of life) out of compassion for living beings, he (a monk) should not cook, nor cause others to cook (food etc)

एषयाऽचेले होइ सजेले यावि एषया ।
 पर्यं धम्मदियं नच्चा नार्णी नो परिदेवइ ॥ ४ ॥

(उ० 2 13)

4 There may be a time when he will have no clothes, on other occasions he may have some. But knowing that (either of) this (state) is beneficial (for his religious practice), a wise (monk) should not be sorry for it.

संतस्त केसलोएणे बंधचेरपराइया ।

तथ मग्धा विसीयन्ति मच्छा बिट्ठा य केयणे ॥ ५ ॥

(सु० I 3 1.13)

5 Some weak (monks), who are tormented at (the thought of) plucking out the hair, and who find it too hard to practise celibacy, become disheartened like fish hooked by bait (or caught in the nets).

अहं संगमकालमि पिट्ठो भीरु पेहइ ।

चलयं गहणं नृम को जाणइ पराजयं ॥ ६ ॥

एव तु समणा एगे अवलं नचवाण अप्पसं ।

अणागयं भयं विस्त अविक्कप्पंतिमं सुयं ॥ ७ ॥

(सु० I 3 3 1 & 3)

6 & 7 Just as at the hour of the battle, a coward looks behind for a ditch, thicket, or some other hiding place, always distressed with the thought 'who knows who will lose (or win)'? Similarly some monks, knowing themselves to be weak (in practising self-control) and being conscious of future (impending) peril (lit fear), have recourse to worldly sciences (like grammar, astrology, etc.)

Exp Just as a coward, instead of concentrating on fight, and fighting with all his might, makes sure of a hideout, or a place of shelter in case of defeat, similarly weak-minded monks, who are afraid of facing privations and wants, in case they do not get food, or clothing etc. by begging, try to master worldly sciences, as something to fall back upon, hoping to earn their living on the strength of these sciences.

जे उ संगामकालमि जाया सूरपूरवमा ।

नो ते पिदुमुवेहिंति कि पर मरणं सिया ॥ ८ ॥

(सू. I 336)

8 But the famous warriors and valiant heroes, and leaders (of men), never look back at the time of the battle. (They think) the worst that can happen is We shall embrace death.

Exp Cp A man can die but once. But cowards die many a death

जे लक्षणं सुविण पठमाप्ते निमित्तकोलहलसंपगाढे ।

कुदेवदिग्जासवदारवीवी न गच्छद्द सरथं तस्मि काले ॥ ९ ॥

(अ 2045)

9 He (the monk) who practises divination from bodily marks, (palmistry) and dreams, who is well-versed,—or who always indulges—in the practice of augury (astrology) and superstitious rites, who earns a sinful living by practising black magic, will find no refuge at the (crucial) time (i.e. the hour of retribution)

जे सिया सचिहीकामे गिही पक्कए न से ॥ १० ॥

(दश० 6 19)

10 He, who is desirous of storing- (laying by provisions, such as ghee, sugar etc), is a householder and not a monk

कहं तु कुञ्जा सामर्थ्यं जो कामे न निवारए ।

पप पप विसीयेतो संकप्यस्त वसं गओ ॥ ११ ॥

(दश० 2 1)

11 How can he, who cannot control his passions, and who is swayed away by distracting thoughts and is disheartened (discouraged) at every step, can ever possibly practise the rules of asceticism ?

Exp A monk must have perfect faith in what he has undertaken, and must not entertain doubts and misgivings regarding the course of conduct prescribed by the preceptors He must not also lose heart and faith in himself

सुक्कज्झाणं सियापक्का अनियाणे अकिंघणे ।

वेसट्ठकाए विहरेज्जा आव काळस्त पज्जओ ॥ १२ ॥

(उ० 35 19)

12 He (a monk) should always concentrate on the highest and most pure type of meditation, be free from Nidāna- (1 = craving for worldly or temporal gains in lieu of his austerities), should possess nothing, and move about (in the world) completely disregarding his body, till such time as death overtakes him

and attractive, even when he commands them, and possesses them, he *alone* is called the (true) renouncer

Exp A beggar, for instance cannot enjoy many of the worldly pleasures. But that does not mean that he has renounced them

इज्जीयकाय असमारकता मोक्षं जगत्तं च असेवमाणा ।

परिमहे इत्येवो मानमायी यस्य परिग्रहं चरन्ति इत्या ॥ १८ ॥

(अ = 12 41)

18 Undertaking *no* injurious activity towards the six-fold living beings, *never* resorting to falsehood and stealing (i.e. that which is not given), renouncing (all) property, women, pride and deceit, thus live those who are truly self-controlled

निद्रं च न बहु श्लेषजा सप्यहासं विवर्जय ।

निहोषहासं न हि सज्जायन्मि एवो युवा ॥ १९ ॥

(अ = 8 42)

19 He (a monk) should not care for (be fond of) sleep, should avoid cutting jokes (and indulging in laughter), should not take interest in the secrets (of others), (but) should always be occupied and interested in (or devoted to) his studies

निर्ममो निरहेकाग्रो निस्संज्ञो च सदात्मनो ।

समी अ सध्ययुक्तस्तु तसेस्तु यावरेस्तु य ॥ २० ॥

(अ = 19 83)

20 He (a monk) is without any possessions, without egotism without attachment, without vanity or conceit *he* is impartial towards all living beings, whether mobile or immobile.

लामालामे सुद्धे दुक्खे जीविण मरणे तद्वा ।

समो विदुषसंसासु तद्वा माणावमाणओ ॥ २१ ॥

(३० 19 90)

21 He is indifferent to success or failure, happiness and misery, life and death, as also to censure or praise, and honour or insults

Exp. This is the state of what the Bhagavad-gītā describes as a स्थितप्रज्ञ—a perfectly poised, or balanced soul. Nothing ever disturbs the peace of his mind. Success does not go to his head, nor does failure depress him. He is unmoved whether he receives bouquets or brickbats, and whether people heap encomium on him or calumny

अणिस्सिओ इह लोण परलोण अणिस्सिओ ।

वासीरुक्खकम्पो य असणे अणत्तणे तद्वा ॥ २२ ॥

(३० 19 92)

22 He (a monk) is not interested in this world as well as in the next. He is equally indifferent whether he gets food or not (i. e. whether he eats or has to fast), on the analogy of one who is indifferent whether he is anointed with sandal paste or whether his limb is cut off with an axe

Exp Cp Mahābhārata XII 9 25

वास्यैकं तस्मै बहु चन्द्रेवैक्युषतः ।

वाक्त्रयम् न चक्षुष्यं चित्तमनुमोस्तयोः ॥

निष्कृतिकम् आहारं कालधर्मे जघाद्विष्टः ।

जहिकम् माणुसं चौरिं पद्मं दुष्कृतं विष्णुचरिं ॥ २३ ॥

निम्ममो निरुक्कारो वीथरागो अण्णासवो ।

सपत्तो केवल नाव सासव परिगिञ्जुप ॥ २४ ॥

(उ० 35 20-21)

23 & 24 Renouncing (all) food when the time of his death arrives, and discarding the human body, he becomes his own master and is freed from (all) misery. Without any possessions (or property), without egoism free from love (and hatred i.e. passions), and the influx of Karman (Āsrava), he obtains absolute knowledge, and (ultimately) reaches eternal Nirvāṇa (liberation)

वाहिओ पा अरामी वा सिवाण जो उ पत्थप ।

पुक्कतो होअ आवातो जडो हवर संयमो ॥ २५ ॥

सतिमे सुकुमा पाणा घसासु मिज्जुगासु व ।

जे व मिक्खु सिगायतो विषडेणुप्पिलावप ॥ २६ ॥

तम्हा ते न सिगायंति सीएण उणिणेण वा ।

जादग्गीसि वव घोरे असिणाणमहिहमा ॥ २७ ॥

(सु० 6-61-63)

25, 26 & 27 Whether ill or in good health, if he (a monk) desires to bathe his duty (right course of conduct) is violated and his self-control thrown overboard (abandoned). There are (innumerable) subtle living organisms in salt soil, and cracks or hollow grounds (clefts), which a monk is likely to flood with water (and consequently cause them harm) when he is bathing, though it be with pure (boiled) water. They (the monks) therefore, never bathe in cold or hot water, having undertaken the

terrible vow of abstaining from bath throughout their life.

अःयंयमि आहृचे पुरत्या व अणुगणे ।

आहारमाहयं सव मणसा वि न पत्यष ॥ २८ ॥

(दश० ८ २८)

28 After sun-set, and before the sun has arisen in the east (i.e. before sunrise), he (a monk) should not even think (in his mind) about food etc

Exp He should banish from his mind even the thoughts about food, drink, etc from sunset to sunrise, i.e. at night

सन्तिमे सुहुमा पाणा तसा अदुव थावरा ।

आहं राओ अपासलो कहमेसगियं चरे ॥ २९ ॥

(दश० ६ २४)

29 There are numerous subtle living beings, mobile as well as immobile, being unable to notice them at night, how can he move about (at night) in search of pure alms ?

सव्याहारं न मुंजति निमग्धा रात्रमोषणं ॥ ३० ॥

(दश० ६ २५)

30 That is why Jain monks (Nirgranthas) never eat any food after sunset

चउधिवे वि आहारे रात्रमोषणवन्जणं ।

संनिर्हासचओ येव चउजेयवतो सुदुक्करं ॥ ३१ ॥

(स० १९ ३०)

31 Not to eat after sunset any of the four types of food, not to put away for later use, or to keep

a store of things (one may need) this is a difficult vow

Exp. A monk is not to store *anything*, not even salt for the next day

कहं चरे क्व बिदे क्व आसे क्वं ख्य ।

कह भुंजतो भस्सतो पाव कम्मं न वेधरे ॥ ११ ॥

सर्वं चरे क्व बिदे क्व आसे क्वं ख्य ।

कव भुंजतो भस्सतो पाव कम्मं न वेधरे ॥ ११ ॥

(सू 47-8)

22 & 33 (The disciple asks the Preceptor) —
 "How should he (a true monk) walk? How should he stand? How should he talk? How should he lie down (sleep)? How should he eat or talk, so that he may not bind sinful karmā? (The Preceptor answers) — "He (a true monk) should walk, stand, sit, or sleep with proper (self-) control. Eating and speaking with proper control, he will not bind any sinful karmā around the soul

महा इस्सं पुण्येसु मक्खो आविर्हं एत ।

अथ व पुण्यं विहासेव सो व वीणिहं मक्ख ॥ १४ ॥

पमेय सम्मं भुत्ता के लोय सति चाहुणे ।

विहमया व पुण्येसु दासयसेखणे एत ॥ १५ ॥

(सू 12-3)

34 & 35 Just as a bee sucks the honey from (within) the flowers of a tree, but never harms the flower (or the tree) while it satisfies itself, even so the monks, who are free (from greed, and attach-

ment), and who are bent on attaining peace and equanimity in this world, are engrossed in seeking pure (and acceptable) food and drink, like bees (collecting honey) from the flowers.

महोकारसमा बुद्धा जे भवंति अणिसित्ता ।

भाज्यापिचरया वंता तेज बुधंति साहुणे ॥ ३६ ॥

(वृत्त= 1.5)

36 The enlightened monks, who are completely detached (disinterested in the world), who are keen on receiving alms from different places (and not from one place only), and who are self-controlled, are like the bees, and that is why they are called the (true) monks

उपपन्नं नाहोलेखा अप्ये वा बहु पासुये ।

मुहलद्धं मुहाजीवी भुंजिजा दोसवाजियं ॥ ३७ ॥

(वृत्त= 5 1.99)

37 He (a monk) should not condemn—(look down upon)—pure and acceptable food that he may have obtained, whether scanty or plenty, living on nothing (i.e. not getting his food for any services rendered), and having obtained the food for nothing, he should eat it, avoiding all faults (in eating)

Exp. Muhāladḍha Obtained for nothing—i.e. alms received in a pure spirit, and not in return for any service rendered. Muhājīvī—One who lives on nothing. A monk should not try to render any service to anybody for his food

Faults of eating —There are various faults to be scrupulously avoided by a monk even when eating the food he has received as alms e.g. he must show the food to the preceptor, should invite a sick brother-monk to partake of the food, and then should eat the food without paying any attention to its taste.

अलोले न रसे मित्ते विव्वाप्ते अमुच्छिद्य ।

न रसद्वारे सुजिज्ञा जवणद्वारे महामुणी ॥ ३८ ॥

(३ 35 17)

38 A (true) monk should not eat for the sake of the delicious taste (of the food), but for the maintenance (sustenance) of life (and body), not being greedy for delicacies, nor eager for good fare, and restraining (curbing) his tongue and being free from cupidity

[XVI]

A True Monk

निकलम्ममाणाह अ बुद्धवयणे निचं वित्तसमाहिजो हविज्जा ।

इत्थीण वसे न गच्छे वंते नो पडिआयइ जे स भिक्खु ॥ १ ॥

(दश० 10.1)

1. He who, at the behest of the Enlightened Ones (Prophets), has renounced the world, who is always unperturbed and tranquil, is never caught in the clutches of women, and (finally) who never drinks back his vomit (i.e. never craves after pleasures etc. that he has once renounced, or forsworn), -he alone is a true monk

Exp. Vāntam no padāyāi Vāntam no pratyā-pibati This is a peculiar expression very often used in the Jain Āgamas. A monk, who after renouncing all worldly pleasures, is again attracted by them, is said to be like one who drinks what he has vomitted.

चत्तारि वसे सया कसाण पुवजोसी य इवेज्ज बुद्धवयणे ।

अहणे निज्जायइवरयण मिहिजोमं परिवज्जप जे स भिक्खु ॥ २ ॥

(दश० 10.6)

2 One who has completely abandoned (lit. vomitted) the four passions, is firm and steady in the observance of rules as laid down - (ordained) - by the Enlightened Ones, who is without any property, not owning silver, gold (or any other precious articles), and who avoids (all) contacts with householders, -he is a true monk

(all contact with) women, realising that his religious practices are the best (thing for him), he should firmly concentrate there (i.e. be strict in their observance)

बहुं सु सुखिणो भव अणमारत्स भिक्खुणो ।

सव्वभो दिव्यसुखत्स पमन्तममुपत्सओ ॥ १० ॥

(३० 9-16)

10 There is great well-being (happiness) in store for a homeless monk, an ascetic, who is absolutely free from all ties, and realises (knows) himself to be alone and unconnected with anybody (in the world).

तं वेदवासें असुरं असासवं सया चप निवहिजट्ठिजप्पा ।

तिट्ठित्तु जार्हमरणत्स बंधणं उवह भिक्खु अणुणागम गह ॥ ११ ॥

(३४ 10 21)

11 He (the monk), who is keen on achieving the eternal well-being of the soul, who is ever ready to abandon this impure and transitory physical existence (temporary residence) and who, having cut asunder the ties (bonds) of birth and death, (he alone) attains that (perennial) state of existence (viz. moksha) from where there is no return

Aṣṭapraśaṅga-Mātaraḥ : The Eight Mothers, or Fundamental Articles of the Creed

अष्ट पञ्चगम्यायाओ समिहं गुप्ती तदेव य ।

एतेव य समिहो तओ गुप्तीओ आहिया ॥ १ ॥

(इ० 24.1)

1 The Eight Articles (or Mothers) of the Creed are the Samutis and the Guptis. The Samutis are five, and the Guptis are three.

Exp. Māyā—(1) Mātā (Matr)—Mother, or Māta or Mātrā. This may be derived from the root Mā—to find room in, or to measure, and denotes that which includes in itself other things. It may also mean 'Mother', from Mātr. But this is an obviously intentional double meaning—Jacobi.

Samuti—Sangati, or Samyakpravṛtti—correct attitude, procedure or behaviour.

Gupti—is guarding oneself against moral lapses, with the intention of following the correct path. A monk must follow the rigid path of virtue, and must steer clear of, or guard himself against, the pitfalls on the way. One who masters these eight fundamentals, can be said to be conversant with the kernel of the whole scripture.

इरियाभासेसज्जावाणे उच्चाते समिह इय ।

मणुत्ती वयुत्ती कायुत्ती य अट्टमा ॥ २ ॥

(६० 242)

2 The 5 mitis are (1) Iryā miti carefulness in walking (2) Eha ā miti carefulness in speech (3) E ana amiti carefulness in receiving alms (4) Ād na-miti carefulness in taking and leaving -(handling)- the necessary things (or requisites) and (5) Uccāra (-prasaavana) miti carefulness in answering the calls of nature, and disposing of things not wanted

The Guptis are (1) Manogupti control of the mind (2) Vākgupti control of speech and (3) Kāyagupti control of the body These together constitute the Eight Samitis.

Exp - The Guptis also are included in the 5 mitis in the wider sense of the term !

एवाभी अट्ट समिहो समासेष विवाहिवा । ६॥

इवालसी निजसत्ताय माय काय उ पययण ॥ ३ ॥

(६ 243)

3 These are the eight Samitis which have been briefly explained (enumerated), in which the entire preaching (creed), taught by the Jinas and set forth in the twelve Aṅgas, is contained ६॥ ३

Exp The preaching of Śramana Bhagawān Mahāvira was compiled by the Ganadharas, the eleven immediate disciples of Lord Mahāvira, and compiled

in the form of the Twelve Aṅgas This creed or gospel explains at length the Three Jewels—Samyak Darśana, Jñāna, and Cāritra, but as the latter is the most important and an essential pre-requisite of mokṣa, Samyak-cāritra has been treated more exhaustively. It is also termed as Yoga-sādhana The Eight Samitis are like Mothers (Aṣṭa-mātaraḥ), who guard and protect the creed And that is why they are given the appellation—'Eight Mothers of Creed'

वदन्तो खेसओ खेव कालओ भावओ तथा ।

जायणा चउद्धिहा वुत्ता सं मे कित्तयओ सुण ॥ ४ ॥

वदन्तो चवहुत्ता पेहे शुगमिस्स च खेसओ ।

कालओ जाव रीपज्जा उवउत्ते च भावओ ॥ ५ ॥

(३० 24 6-7),

4 & 5 The effort is fourfold viz as regards (1) substance, (2) place, (3) time and (4) condition of mind Listen to me explaining it (in detail)–

(1) With regard to substance he (a monk) should look (carefully) with his eyes, (2) with regard to place the space of a yuga (i.e. four hastas or cubits), (3) with regard to time as long as he walks, and (4) with regard to condition of mind = carefully (अयुक्क), and with circumspection

Exp Jāyana—Yatna — Effort

[५८] इंदियथे विवज्जित्ता सज्झायं चैव पंचहा ।

तम्मुत्ती तम्पुराकारे उवउत्ते रिणं रिण ॥ ६ ॥

(३० 24 8)

6 Avoiding all objects of senses, as well as the five-fold methods of daily study (Swādhyāya), completely concentrating on, and with his attention entirely devoted to the task undertaken, that is the way to walk with utmost circumspection (watchfulness)

Exp Even in every day life we exhort people to walk carefully, to observe the traffic rules etc. If a man were to walk absent-mindedly or carelessly, he is bound to stumble on something, or to meet with an accident. Children going to school are also exhorted not to waste away their time in loitering and lingering, in case they find something distracting and amusing on the way. Now a monk has got to be far more careful and circumspect than ordinary people. He should not pay any attention to, or should never be distracted, by any of the objects of senses viz sound, colour (form), smell, taste or touch,—whether agreeable or disagreeable. The slightest distraction on his part is likely to cause injury to innumerable living beings which are crawling on the earth.

The five methods of learning everyday lessons are (1) Vācanā recital of the sacred texts (2) Pṛchānā questioning the teacher (3) Parāvartanā repetition (of whatever he has learnt) (4) Anuprēkṣā pondering and thinking over again and again on what he has learnt and (5) Dharmakathā

religious discourse, or stories illustrating religious principles

Now Swādhāya is one of his sacred daily duties. But according to the dictum—'One thing at a time', he must not pursue his studies while walking, because there is the danger of distraction, which is likely to lead to Himsā, and thus he must avoid at any cost.

कोहे माणे व मायाय ॥ व उवउसाया ।

हाले भय मोहरिप विकहासु तदेव य ॥ ७ ॥

पयाई अडु ठाणाई परिवर्जितु संजय ।

असावज्जं मिथं काले मासं मासेव पञ्च ॥ ८ ॥

(उ० 249-10)

7 & 8 Bhāṣā-samā. He (a monk) should be very careful about (i.e. should never give way to) anger, pride, deceit, greed, laughter, fear, loquacity, and slander (or boasting),—avoiding these eight things (faults), a well-disciplined monk should use blameless and concise (measured) speech, and (that too) at the proper time (i.e. only when the occasion requires it)

Exp. When a man talks too much, there is always the possibility of his committing some of the faults mentioned, with limited speech, naturally the chances of committing faults are minimised

अवेसणाय गहणे व परिमोमेसणा व आ ।

आहारोवहितेखाय पय ॥ विसीहय ॥ ९ ॥

9 **Esana-samiti** As regards begging, there are three types of faults which (a monk) should avoid faults (1) in begging, (2) in receiving, and (3) in the use of the three kinds of objects (alms received): viz food, articles of use (requisites), and lodging.

Exp : **Esanā-samiti** is divided into three kinds (1) **Gavesana** Search for food, i.e. going on a begging round (2) **Grahanasana** Actual receiving of the alms (3) **Paribhogasana** Using or utilisation of alms received A monk must be very careful in all the three

ओहोयहोवग्गहिंसे भंजरं इविहं सुणी ।

मिण्हतो मिस्सियतो वा परंजेज्ज इमं विहिं ॥ १० ॥

अक्खुसा पबिलेहिता पमज्जेज्ज जये जग्ग ।

आहप मिस्सियेज्जा वा इदमो वि समिप सया ॥ ११ ॥

(उ 24 13-14)

10 **Ādāna-mikāpana-samiti** A monk, when taking or laying down the two-fold articles belonging to his general and supplementary outfit (requisites), should use the following procedure —

11 A zealous monk should wipe the things after having (first) carefully inspected them with his eyes, and then (only) he should take them or put them down, being circumspect in both the respects (i.e. with respect to taking or putting them down)

Exp **Oghopadhi** The alms-bowl, broom, etc. comes under this category (General)

Aupagatīhukopadhī—Lodging, bed, cover, etc. come under this division (Supplementary)

संयारं फलनं पीठं निसिज्जं पायकम्बलं ।

अप्यमज्जियमारुहं पावसमणित्तिं वुच्चं ॥ १२ ॥

(३० 177)

12 He, who uses a bed, a wooden plank (board),
■ seat (stool), or the place for his studies (Nisadyā—
a chair) or his duster (Pādakambala — Rajoharana),
without having (carefully) wiped these things first,
is called a bad monk

Exp Pāyakambala — also explained as
Pātrakambala—a cloth to cover alms-bowl.

उच्चारं पायवणं पीठं निसिज्जं ।

आहारं उच्यते इदं अन्नं यावि तदायिहं ॥ १३ ॥

अणावायममलंणं अणावायं चेव एतदं संलोपं ।

आवायममलंणं आवायं चेव संलोपं ॥ १४ ॥

अणावायममलंणं पस्सिऽणुवघादणं ।

अयं अज्जुत्तिरे यावि अचिरकालकयंमि च ॥ १५ ॥

विनिऽणं दूरमाणां नासत्ते विलज्जियं ।

तयपाणयियरणि उच्चारादणि वोत्तिरे ॥ १६ ॥

and not seen, or frequented and seen. In a place neither frequented nor seen by other people, which is not likely to harm or injure (living beings), which is even, without any holes or crevices, and has been brought into its present condition not long ago, which is spacious, has an unmanimate surface layer, not too near (the village etc.), not perforated by holes, and is free from insects and seeds – in such a place he should leave his excrements etc.

Exp. It is interesting to note how very detailed rules are given regarding even the every day routine of a monk. Normally these rules come under hygiene and civics, and decency and propriety. What we term as civics and the duties of a good citizen are included here in the Ethics or religious code. This was the practice followed by all the religions in India.

पञ्चाभो पंच समिर्भो समासेन विवाहिया ।

इतो य तभो गुप्तीभो बोध्यामि अणुपुण्यसो ॥ १७ ॥

(उ० 24-19)

17 These five Samstis are thus briefly explained. I shall now explain in due order the three Guptis.

सत्त्वा सदेव मोसा य सत्त्वमोसा सदेव य ।

चतुर्थी असत्त्वमोसा य मन्सुत्तीभो चतुर्विदा ॥ १८ ॥

(उ० 24-20)

18 The Manogupti, or 'mind-control' is four-fold (1) Truth, (2) untruth, (3) a mixture of truth and untruth (half-truth), and (4) a mixture of what is not true and what is not untrue.

“ इमे आरंभे य तदेव य ।

मणे तु नियत्तिज्ज जयं जहं ॥ १९ ॥

(उ० 24.11)

19 A zealous monk should turn his mind away from Samrambha—harmful thoughts, Samārambha—harmful mental activities (when about to undertake a bad work), and Ārambha—actual harmful activities.

मणौ साहसिओ भीमो इट्ठस्सो परिघावह ॥ २० ॥

(उ० 23.58)

20 Mind is (like) a rash (impetuous), terrible, bad horse, that runs away (with the rider)

साहरे हत्थवाए य मयं पंचिदियाणि य ।

‘ च परीणमं भासापोसं च तारिस् ॥ २१ ॥

(सु० 18.17)

21 He (a monk) should draw in (contract) his hands and feet, his mind and the five organs of sense, he should also check all evil thoughts, and all use of bad language

Exp Cp यदा वहरते चारं कुम्भेज्जादीय सर्वसः ।

इन्द्रियाणीन्द्रियार्थेष्वस्तस्य प्रज्ञा प्रविविक्ता ॥ (मग० 2.58)

सज्जा तदेव मोक्षा य सज्जमोक्षा तदेव य ।

चउत्थी असज्जमोक्षा य वयमुत्थी चउत्थिहा ॥ २२ ॥

(उ० 24.22)

22 Vak-gupti or Speech-control is of four kinds : (1) Truth, (2) untruth, (3) mixture of truth and untruth, and (4) a mixture of what is not true and what is not untrue

and not seen, or frequented and seen. In a place neither frequented nor seen by other people, which is not likely to harm or injure (living beings), which is even, without any holes or crevices, and has been brought into its present condition not long ago, which is spacious, has an inanimate surface layer, not too near (the village etc.), not perforated by holes, and is free from insects and seeds – in such a place he should leave his excrements etc.

Exp It is interesting to note how very detailed rules are given regarding even the every day routine of a monk. Normally these rules come under hygiene and civics, and decency and propriety. What we term as civics and the duties of a good citizen are included here in the Ethics or religious code. This was the practice followed by all the religions in India.

पञ्चमो वैच समिर्धमो समासेन विवाहिया ।

इतो य तमो दुस्तीमो बोध्यामि अशुपुष्पसो ॥ १७ ॥

(उ० 24-19)

17 These five Samitis are thus briefly explained, I shall now explain in due order the three Guptas.

सत्त्वा तत्त्वे मोसा य सत्त्वमोसा तद्देव य ।

चदत्ती असत्त्वमोसा य अशुपुष्पसो चउत्तिहा ॥ १८ ॥

(उ० 24-20)

18 The Manogupti, or mind-control is four-fold (1) Truth, (2) untruth, (3) a mixture of truth and untruth (half-truth), and (4) a mixture of what is not true and what is not untrue,

“ तरे आरंभे य तदेव य ।

मर्षं तु नियतिञ्ज जयं जर्ह ॥ १९ ॥

(सं० 24 21)

19 A zealous monk should turn his mind away from Samrambha—harmful thoughts, Samārambha—harmful mental activities (when about to undertake a bad work), and Ārambha—actual harmful activities.

मणो साहसिओ भीमो दुट्ठसो परिधावह ॥ २० ॥

(सं० 23 58)

20 Mind is (like) a rash (impetuous), terrible, bad horse, that runs away (with the rider)

साहरे हव्यपाय य मर्षं वंचिवियाणि य ।

च परीणामं भासादोषं च सारिस् ॥ २१ ॥

(सूत्र० 18 17)

21. He (a monk) should draw in (contract) his hands and feet, his mind and the five organs of sense, he should also check all evil thoughts, and all use of bad language

Exp Cp वा सहरते कामे कर्मोऽज्जानीय सर्वतः ।

सुशिक्षणीन्द्रियार्थेभ्यस्तत्त्व प्रज्ञा प्रतिष्ठिता ॥ (अप० 2 58)

सत्त्वा तदेव च सत्त्वमोसा तदेव य ।

चवत्थी असत्त्वमोसा य वत्थुत्थी चटत्थिहा ॥ २२ ॥

(सं० 24 22)

22 Vāk-gupta or Speech-control is of four kinds : (1) Truth, (2) untruth, (3) mixture of truth and untruth, and (4) a mixture of what is not true and what is not untrue

help the soul in thoroughly curbing and controlling all evil and sinful activities

यसा पद्ययणमाया जे सम्म आचरे मुणी ।

से सिष्य सज्जससारा विषयमुच्छेद पंडित ॥ ३० ॥

(३० 24 27)

30 The monk, who thoroughly (meticulously) observes these (eight) Mothers of Creed (essence of the gospel), the wise one, is quickly freed from the (bonds of) worldly existence

[XVIII]

Samnyama : Self-control

जो सहस्रं सहस्राणं मासे मासे गवं दप ।

सत्साधि संजमो सेओ अर्धितस्स वि किंचण ॥ १ ॥

(३० १ ४०)

1 A man might give (by way of charity), thousands of thousands (ten lakhs) of cows every month; but far better than him will be the man who may give nothing (in charity), but (only) observes (perfect) self-control

Exp. A rich man, particularly if he has amassed wealth by evil means, is inclined to make munificent charities. The object is to gain name and fame, and there is also the desire to earn a better place in the next world. But this is just trying to bribe God! Far better is the man, who may not give anything by way of charity, but who observes the rules and regulations of self-control

समाहु लोप पडिबुद्धजीवी ।

सो जीवई संजमजीविण ॥ २ ॥

(दश० चू० २-१५)

2 He is called in this world a person who is ever alert (watchful), and he leads a life of self-control.

मारत्येहि य सज्जेहि साहवो संजमुत्तरा ॥ ३ ॥

(सच० ५-२०),

help the soul in thoroughly curbing and controlling all evil and sinful activities.

एसा पवयणमाया जे सम्म आवरे मुणी ।

से लिप्य सव्वसंसारा विप्यमुच्चह पढिय ॥ ३० ॥

(उ० 24 27)

30 The monk, who thoroughly (meticulously) observes these (eight) Mothers of Creed (essence of the gospel), the wise one, is quickly freed from the (bonds of) worldly existence.

[XVIII]

Samnyama : Self-control

जो सहस्सं सहस्साणं मासे मासे भवं दण ।

तस्सावि संजमो सेज्जो अविस्स वि किञ्चण ॥ १ ॥

(उ० १.४०)

1 A man might give (by way of charity), thousands of thousands (ten lakhs) of cows every month; but far better than him will be the man who may give nothing (in charity), but (only) observes (perfect) self-control

Exp. A rich man, particularly if he has amassed wealth by evil means, is inclined to make munificent charities. The object is to gain name and fame; and there is also the desire to earn a better place in the next world. But this is just trying to bribe God! Far better is the man, who may not give anything by way of charity, but who observes the rules and regulations of self-control

तमाहु लोप पडिबुद्धजीवी ।

सो जीवई संजमजीविण ॥ २ ॥

(दश० सू० २.१५)

2 He is called in this world a person who is ever alert (watchful), and he leads a life of self-control.

गाल्येहि य सध्वेहि साहवो संजमुत्तरा ॥ ३ ॥

3. [There are some householders who are superior to some Bhiksus (novices)] But the saints (sādhus) are superior to all householders in self-control.

Exp There are some householders who are superior to *some* monks in self-control. But these are either novices, or not yet fully-trained. The Sādhus are *senior monks* and they are always superior to all householders.

अधुस्तुभो उरालेसु जयमाणो परित्यज ।

चरियाय अप्यमत्तो पुट्ठो तत्थऽद्वियासय ॥ ४ ॥

(B. 1930)

4 Indifferent to all the five pleasures of senses, he should move about (live) exerting himself, and should never be careless in his conduct. he should bear (calmly and patiently) whenever he has to suffer (any sufferings).

जलुसोमसुहो लोभो पडिसोभो आसवो सुविहिआण ।

अधुसोभो संसारो पडिसोभो तत्थ उत्तारो ॥ ५ ॥

(S. 23)

5 Men are (normally) given to drift with the current, and also find pleasure in the same but the goal of the monks is to go against the current. Going with the current means (being attached to) saṁsāra (worldly existence) and going against the current is crossing (getting rid of) the same.

Exp Men are generally 'Pravaha-patita' -allowing themselves to drift with the current that is going

with the majority . But the monks go against this normal course and so cross the *samsāra*.

कावोया जा इमा वित्ती केसलोओ य वारुणो ।

इक्खं वंमन्वयं घोरं चारेउं य महप्पणा ॥ ६ ॥

(उ० 19 33)

6 This life (of monks) is like that of pigeons; painful again is the plucking out of one's hair; the vow of strict celibacy is very hard to observe and difficult to maintain (life-long), even for the great and noble souls

Exp Kāpotā Vṛtti The commentators (and Jacobi) explain this phrase as 'always afraid of dangers' But the expression occurs also in the *Mahābhārata*, and it should rather mean, 'to live on whatever one may get' Cp *Uñchavṛtti*: living on the gleanings

वालुयाकवले जेव निरस्ताप उ संजमे ।

असिधारणमणं जेव इक्खं चरिउं तवो ॥ ७ ॥

(उ० 19 37)

7 Self-control is untasteful like (eating) a morsel of sand And to practise (life-long) penance is as difficult as to walk on the edge of a sword.

जहा अग्गिहिहा दित्ता पाउं होइ सुइकरा ।

तहा इक्खं करेउं जे तारुण्ये समणत्तणं ॥ ८ ॥

(उ० 19 39)

8 Just as it is very difficult (and painful) to swallow a burning flame, similarly monkhood is extremely difficult, (especially) in youth.

जहा दुक्ख मरेउं ज होइ वायस्स कोत्थलो ।

तहा दुक्ख करेउ जे कीविणं समणत्तण ॥ ९ ॥

(३- 19 40)

9 Just as it is very hard (impossible) to fill a bag with wind, so it is extremely difficult for a weak man to lead the life of a monk

जहा सुयाहिं तरिउं दुक्खर रयणायरो ।

तहा अशुबसन्तेण दुक्खरं कमसागरो ॥ १० ॥

(३ 19 42)

10 Just as it is very difficult to cross the ocean by swimming (lit with one's arms), so it is extremely difficult for one, who is not pacified, (to cross) the ocean of self control

इह लोप निप्पिवासस्स मरिथ किंचि वि दुक्खारं ॥ ११ ॥

(३- 19-44)

11. In this world nothing is (really) difficult for one who is free from desires (craving)

जया य चयईं अमं अज्जजी योगकारणा ।

ए तत्थ मुत्थाप चाहे आसद नावपुज्जई ॥ ११ ॥

(३४- ५ 11)

12. When an ignoble person forsakes (the path of) religion only for the sake of pleasures, then that ignorant fool, addicted to pleasures, never realises his fate, (he never bothers to consider the future consequences of his folly).

[XIX]

Vinaya : Discipline or Service of Preceptors

मूलाओ लंघयन्मयो दुमस्त खंजाउ पच्छा समुवेन्ति साहा ।

साहस्यसाहा विवहन्ति पत्ता तयो सि पुष्पं च फलं रसो य ॥ १ ॥

एवं धम्मस्त विणओ मूलं परमो से मोक्खो ।

जेण किंति सुवं सिग्घं निस्सेवं आसिग्घम् ॥ २ ॥

(दृ० १॥ १-२)

1 & 2 From the roots grows the trunk of a tree; from the trunk shoot up the branches (and twigs); from them spring forth the leaves and foliage, and from them blossom forth the flowers, fruit and the juice. Similarly, Vinaya- Discipline (obedience)-is the root of (the tree of) religion, and its highest (ultimate) result (or juice or fruit) is liberation. It is by means of this Vinaya (obedience or discipline), that one achieves quickly fame, knowledge (of scriptures), and also the final welfare

अहा सुईं ससुत्ता पडिआ न विणस्सम् ।

तहा जीवे ससुत्ते संसारे न विणस्सम् ॥ ३ ॥

(दृ० २१ ११)

3 Just as a needle with thread (attached), does not get lost even when fallen (on the ground), similarly the soul, with knowledge of scriptures, will not get lost (when fallen) in this worldly existence

Exp. There is a pun on the word ' Sasutta ' It means (1) with a thread (Sasūtra), and (2) endowed with the knowledge of Sūtras or Scriptures.

अहादिअग्नी जलणं नमसे नाणाहुर्मत्तपयाभिसितं ।

एवायरियं उवचिद्वयज्जा अणतनाणोवयओ वि सतो ॥ ४ ॥

(दस० ९ : ११)

4 Just as a fire worshipper bows down to fire, served with various oblations and (to the accompaniment of) Vedic hymns, similarly a monk, although possessed of infinite knowledge should, nevertheless, wait upon his preceptor

Exp Honour and worship of the preceptor (Guru) is the first step and a very essential factor in the spiritual life of a disciple Even after having achieved eminence and high spiritual progress, he must always be grateful to, and revere the preceptor, who taught and guided him in the initial stages

धंभा व कोहा व मयप्पमाया शुद्धस्तमासे विणय न सिद्धे ।

सो चेव ऊ तस्स अयूमावो फले व कीयस्स बहाय होइ ॥ ५ ॥

(दस० ९ : १)

5 When a monk does not care to learn discipline -(refuses to be instructed in discipline)- out of conceit (pride), anger, vanity, and carelessness, that itself -(i.e. his refusal to be instructed)- constitutes his spiritual poverty (or wretchedness), which (eventually) leads to his own ruin like the fruit of a Bamboo tree

Exp The Bamboo tree bears fruit once in hundred years and then the tree dies (withers)

विणयं पि जो उवापण षोडओ कुप्परं नरो ।

दित्थं सो सिरिमेज्जति दण्ढेण पणिसेइए ॥ ६ ॥

(दस० ९ ii-4)

6. A monk, who gets angry when he is being urged with every (gentle) means to acquire learning (discipline), (venily) drives away with a stick, heavenly glory coming to him (of her own accord).

के आचरियउवज्झावाणं सुत्तुसावयणंकरा ।

तेसिं सिक्खा पवहुंति अलसिता इव पायवा ॥ ७ ॥

(दश० १ ॥ १२)

7 Those who serve, wait upon, and obey the (words of) their preceptors and teachers, their knowledge (instruction) grows like trees well-sprinkled with water

Exp Śikṣā is of two types — (1) Grahana śikṣā—theoretical knowledge (of scriptures etc).

(2) Āsevanā – Practical knowledge

आणानिद्वेसकरे गुरुणमुपवस्यकारण ।

इंगियामारसंपत्ते से विणीय सि बुद्धई ॥ ८ ॥

(उ० १२)

8 He is called a well-disciplined monk, who (promptly) obeys the orders and commands of his teacher, walks up to him (immediately when ordered), and can read the thoughts and expressions of his teacher

Exp Ingita minute expressions on the face Ākāra movements and actions

विचत्ती अविणीयस्स संपत्ती विणियस्स च ।

जस्सेयं इहलो नार्यं सिक्खं से अमिगच्छह ॥ ९ ॥

(दश० १ ॥ २२)

अहाहिअर्गा जलण नर्मसे ५ १ १
 एवायसि अचिद्वज्ज अचतनाणोवमओ वि संतो ॥ ४ ॥
 (इ० ९ : ११)

4 Just as a fire worshipper bows down to fire, served with various oblations and (to the accompaniment of) Vedic hymns, similarly a monk, although possessed of infinite knowledge should, nevertheless, wait upon his preceptor

Exp Honour and worship of the preceptor (Guru) is the first step and a very essential factor in the spiritual life of a disciple Even after having achieved eminence and high spiritual progress he must always be grateful to, and revere the preceptor, who taught and guided him in the initial stages

येमा व बोहा व नवप्पमाया युद्धस्तगासे विणये न सिद्धे ।
 सो येव क तस्स अयूमावो फलं व कीयस्स यहाय होह ॥ ५ ॥
 (इ० ९ : १)

5 When a monk does not care to learn discipline -(refuses to be instructed in discipline)- out of conceit (pride) anger, vanity, and carelessness, that itself -(i.e. his refusal to be instructed)- constitutes his spiritual poverty (or wretchedness), which (eventually) leads to his own ruin like the fruit of a Bamboo tree.

Exp The Bamboo tree bears fruit once in hundred years and then the tree dies (withers)

विणये पि ओ उवापण बोधओ कुप्पयं नरो ।
 विण्ये सो सिदिमैज्जं वण्ढेय पविसेहए ॥ ६ ॥
 (इ० ९ : ४)

6. A monk, who gets angry when he is being urged with every (gentle) means to acquire learning (discipline), (verily) drives away with a stick, heavenly glory coming to him (of her own accord).

जे आयरियउवज्झायानं सुस्ससावयणंकरा ।

तेसिं सिक्खा पवत्तुंति अलसित्ता इव पायवा ॥ ७ ॥

(सू० १ ॥ १२)

7. Those who serve, wait upon, and obey the (words of) their preceptors and teachers, their knowledge (instruction) grows like trees well-sprinkled with water

Exp Śikṣā is of two types — (1) Grahana śikṣā—theoretical knowledge (of scriptures etc).
(2) Āsevanā—Practical knowledge

आणानिद्वेसकरे गुरुणमुपवायकारण ।

ईगियागारसंपत्ते से विणीयंति बुद्धा ॥ ८ ॥

(सू० १.२)

8 He is called a well-disciplined monk, who (promptly) obeys the orders and commands of his teacher, walks up to him (immediately when ordered), and can read the thoughts and expressions of his teacher,

Exp Ingata minute expressions on the face
Ākāra movements and actions

विवत्ती अविणीयस्स संपत्ती विणिमस्स य ।

जस्सेयं बुद्धो नार्यं सिक्खं से अमिगच्छइ ॥ ९ ॥

9 An undisciplined (disciple) suffers loss, (in that he never learns anything), while a well-disciplined (monk) stands to gain (everything) He who knows both these (alternatives) masters discipline (knowledge)

अहं पचहिं ठाणेहिं जेहिं सिक्खा न लम्वई ।

धम्मा कोहा यमापण रोमेणालस्सपण य ॥ १० ॥

(४ 113)

10 There are five causes by which (wholesome) discipline cannot be mastered (1) Vainity (insolence), (2) anger, (3) carelessness, (4) disease, and (5) idleness

Exp These five faults are a stumbling block in the process of learning. These are the disqualifications of a disciple

अहं अट्टहिं ठाणेहिं सिक्खासीले ति दुक्खई ।

अहस्सिरे सया एत्ते न य मम्ममुवाहरे ॥ ११ ॥

नासीले न विसीले वि न सिखा अलोलुप ।

अकोहणे सञ्चरण सिक्खासीले ति दुक्खई ॥ १२ ॥

(४ 114-5)

11 & 12. For eight causes (mentioned below), he is called a well-behaved pupil (fit to receive instructions) —

(1) Not given to laughter and merriment (not fond of mirth)

(2) Always controlled

- (3) Never pointing out the weak points of others;
(not given to talking evil of others)
(4) Not undisciplined i.e strong in character.
(5) Not being of bad discipline
(6) Not being greedy
(7) Calm and quiet (not ill-tempered)
(8) Truth-loving

वित्ते अचोदय निश्चये सिष्यं हवइ सुचोदय ।

अहोवदं सुकृतं किञ्चाहं कुर्वइ सया ॥ १३ ॥

(उ० 144)

13 A good pupil is always well-behaved even when not expressly directed or goaded, (or a good pupil needs no express directions), and he is quickly directed, (i.e he needs few directions), he always carries out his duties well (to the satisfaction of his teachers), and always according to instructions

Exp A good pupil does not require constant chiding and admonition, he also does not require a 'supervisor' And in case he is guided or instructed on occasions, he follows the instructions in letter as well as in spirit

न मास्तेज्जा णेव वंसेज्ज ।

माहट्ठाणं विवज्जेज्जा अणुचिन्तिय विद्यामरे ॥ १४ ॥

(म० I. 925)

14 He (a good pupil) should not talk while being spoken to (i.e should not interrupt), nor should he take delight in (gloat over) the foibles and weak

points of others, he should avoid deceitful speech, and should speak (answer) only after due deliberation

निसन्ते सिया अमुहरी बुद्धाणं अग्निप सया ।

अद्दुसुसाणि सिक्खिज्जा निरुद्धाणि उ वज्जय ॥ १५ ॥

(उ 18)

15 He (a good pupil) should always be meek (and mild), and not be garrulous; he should acquire valuable knowledge (spiritual knowledge) by remaining always in the company of the enlightened ones, and should avoid worthless talk

Exp He should always remain in the company of the wise, and should strive to gain more and more knowledge and enlightenment.

मा गलियस्सेव कसं वदवमिच्छे पुणो पुणो ।

कसं व वुत्तामणे पावव परिवज्जय ॥ १६ ॥

(उ 112)

16 He (a good pupil) should not expect to be instructed again and again (i.e. he should not wait for instructions at every step), like a bad (unbroken) horse (waiting) for the whip (of the rider) he should avoid sinful actions at a mere glance from the teacher, like a noble (thorough-bred) steed, merely at the sight of a whip

Exp A bad horse needs constant whipping. But a noble horse can almost read the mind of the rider. Similarly a bad pupil needs constant goading, but a good pupil knows the mind and thoughts of his preceptor as in a mirror

or does not exist. You may plead to recognise it as such. But I am admitting what is mysterious to me, although I know it not. Had I known it, it would have no more been a mystery. We know that the past and the future and so also the present, to a very great extent, are so indistinct to us that we can only form our opinions about them. My belief, therefore, is that our extant personality is neither wholly material nor exclusively immaterial. If we should regard it as wholly material it cannot be conscious. Should we take it to be wholly immaterial, it cannot have contraction and expansion (vide question No 4), bright, colourful experience (vide question No 5), elevated majesty (vide question No 7), and attachment etc (vide question No 10).

So far as I understand no living being is non-material, as some scholars have rightly ascribed the qualities of contraction, expansion, bondage etc to it. Non-materiality is its consummation devoutly to be wished for but unattainable so long as a creature lives. This is also not the subject of our enquiry. So far as our firsthand experience is concerned, both the past and the future of the self are shrouded in mystery. The writer wants to say that the known present is matter endowed with consciousness. I want to say that it is consciousness mixed with matter. Matter and consciousness both are in both. The questioner wants to regard consciousness as secondary and matter as primary. Having reached this point our distance is limited to mere primacy and secondariness. But can the consciousness which is a potent means for the body to accept other matters; to own, absorb and renounce it and which is regarded by living beings as paramount in all activities, still be regarded as mere subsidiary?



नाष्ट्रो वागरे किंचि पुद्रो वा नाळियं वए ।

कोहं असच्चं कुत्वेज्जा घारेज्जा पियमप्पियं ॥ १७ ॥

(उ० 1.14)

17 He (a good pupil) should not speak (reply) unasked, and when asked, he should never tell a lie; he should not give way to anger (he should suppress anger), and bear (with indifference) pleasant and unpleasant happenings

न एकस्मिन् न पुरतो नैव किञ्चान् पिटुओ ।

न शृजे ऊरुणा ऊरं सयणे नो पबिस्सुजे ॥ १८ ॥

(उ० 1.18)

18 He (a good pupil) should not sit by the side of the teacher, nor (right) in front of him, nor behind him, he should also not sit (too near him), touching his thighs, and should not reply to the preceptor while (seated or lying down) on the bed.

Exp. These are all rules of proper behaviour and decorum. Unless this discipline is ingrained in the students right from early childhood, it is very difficult to expect them to be well-behaved later on.

हत्यं पायं च कायं च पणिहाय जिह्दिप ।

अहीप्सुत्तो निसिप सगासे सुखो सुणी ॥ १९ ॥

(उ० 8.45)

19 A monk should sit in the presence of his teacher, with his hands and feet and the whole body in proper position (i.e. in a proper posture), and with all his senses in proper control (i.e. withdrawn from any distracting activities)

आयत्तिपि वाहिती वृत्तिनीओ न कदापि वि ।

पसायेही निवागही उवचिहे सुव सवा ॥ २० ॥

(अ 120)

20 When called by the preceptors, he (a good pupil) should never remain silent, but always desiring the favour and grace (of teachers), and keen on attaining liberation (Niyāga), should always approach his preceptor with deference and humility

आलयेते लज्जे वा न निसीदज्ज कदापि वि ।

अहकणमासणे धीरो जओ जस पडिस्सुणे ॥ २१ ॥

(अ 121)

21 Whether he is talking little or much to the teacher he (a good pupil) should never remain seated an intelligent pupil should always (first) leave his seat and (then) answer (the preceptor) modestly and attentively

आसणगओ न पुच्छेज्जा वेव सेज्जामओ कदा ।

आगम्वक्कुओ संती पुच्छेज्जा पंजलीउवो ॥ २२ ॥

(अ 122)

22 He (a good pupil) should never ask any questions while being seated on a seat or on bed, but approaching (the teacher), and sitting on his haunches (squatting), and with his hands folded, he should ask his questions (politely)

अ मे बुद्धाज्जसासन्ति सीपण पदसेव वा ।

मम छाओ ति वेहाप पयओ तं पडिस्सुणे ॥ २३ ॥

(अ 127)

23. He (a good pupil) should listen devotedly, (and receive the instructions) thinking that it is for his own (ultimate) good (benefit), whatever instructions the enlightened ones (preceptors) are pleased to give him, whether couched in tender or harsh terms

Exp Sometimes a teacher has a tender way and sometimes a very harsh manner. But in either case, the pupil must take it always in a spirit of humility, always bearing in mind that it is for his own good

अणुसासनमोवायं बुक्कइस्स य चोयणं ।

द्वियं तं मण्णहं पण्णो वेस्सं होइ असाहुणो ॥ २४ ॥

(३= 1 28)

24 (The teacher's) instructions, the manner in which they are given, and his admonitions (severe rebukes) for sinful deeds (mistakes),—all these a good (intelligent) pupil regards as beneficial, but a bad monk (pupil) hates (resents) them

न कोयए आयरियं अप्पाणं पि न कोयए ।

बुद्धोदयार्हं न सिंया न सिंया तोत्तगवेषए ॥ २५ ॥

(३= 1 40)

25 He (a good pupil) should never infuriate (provoke) his preceptors, nor should he (ever) lose his temper, he should never offend or insult the enlightened ones (teachers), nor should he irritate them by (covert or overt) allusions to their defects (or drawbacks).

Exp Tottagavesae Totta-Totra. (1) A goad. Then it would mean —He should never seek goading

i.e. rebukes and admonition, or (2) Marman or Chidra—weak point, mannerisms, or physical defects

आवरियं कुवियं नद्या पतिष्य पसायय ।

विज्झयेज्ज पज्झीउडो वपज्ज न पुणुत्ति य ॥ २६ ॥

(उ० 1-41)

26 Knowing the teacher to be angry, he (a good pupil) should pacify him with sweet and gentle words, appease him with folded hands and should (solemnly) promise not to repeat (the mistake) again

जे य चंचे मिए यद्धे दुव्वार्ह मियडी सद्धे ।

दुव्वार्ह से अविणीअव्वा कहुं सोअगयं जह्वा ॥ २७ ॥

(ए० 9 ॥ 3)

27 That undisciplined (ill-behaved) pupil, who is ill-tempered, ignorant, puffed up with pride, having a bitter (scathing) tongue, deceitful, and wily (roguish) he drifts, or is carried away (in this saṃsāra), like a log of wood caught in a strong current.

स वैवर्गव्यमनुस्सपूहय च्छल वेहं मलयकपुण्ययं ।

सिद्धे वा हवइ सासय देवे वा अप्परय महिद्विप ॥ २८ ॥

(उ० 1 48)

28 He (a good pupil) is worshipped by celestial beings Gandharvas, and human beings on leaving this body, which is full of dirt and impurities, he becomes either an illustrious god with only few impurities (Kārmic-dust or bonds), or becomes an eternal and perfected (liberated) soul

Kusīya A Bad Disciple

खलुंका जारिता ओज्जा दुस्सीसा वि हु तारिता ।

जोइया धम्मजाणम्मि भज्जन्ति विहुज्जला ॥ १ ॥

(उ० 278)

1 Like bad bullocks yoked to a carriage (which are a nuisance and trouble), bad pupils also are like that (a source of trouble to their teacher), when yoked to the car of religion, they break down through lack of fortitude (zeal)

इद्धीगारविण्ण एणे एणेऽत्थ रसगारवे ।

सायगारविण्ण एणे एणे सुचिरकोहणे ॥ २ ॥

(उ० 279)

2 Some are proud of their success or prosperity, some of their food, some of the pleasures (they enjoy), while some carry their anger over a long period ('nurse their anger')

Exp A monk who is proud of his band of disciples and devotees is termed as *Raddhigārava*, similarly if he is proud of getting choice alms, then he is called *Rasagārava*. And if a monk is proud of the happiness that he derives from his state of monkhood, then he is called *Sāyagārava*. The word *Gārava* can be derived either from *Garva* or *Gaurava*. A monk must not be proud of *anything*, even his

monkhood Humility should be his motto and watchword

मिक्षालसिप एते एते ओमानमीरप ।

धन्ने एतेऽप्युसासम्मी हेर्जहिं कारणेहि य ॥ १ ॥

(उ 27 10)

3 Some are lethargic in (averse to) begging some are afraid of insults (they may have to put up from householders while on begging round) some are vain (stuck up) " how can I convince them by reasons and arguments ?—(this is the dilemma of their teachers)

सो वि अंतरभासिहो दोसमेव पकुम्परि ।

आवरिवार्णं तु वयर्णं पकिहूसेहऽभिसत्तण ॥ ४ ॥

(उ 27 11)

4 He (a bad pupil) is also given to interrupting (his teachers), and always finds faults (with others or teachers) He also always (invariably) acts in contravention to the instructions of his teachers.

जरिस्ता मम सीसा उ तारिस्ता मलिगइहा ।

मलिगइहे अहिताये पई पमिण्हरे तव ॥ ५ ॥

(उ 27 16)

5 " These (bad) pupils of mine are very much like bad donkeys So abandoning these lazy donkeys he practises severe austerities.

रमण पंडिण सासं ह्यं भइं व वाहण ।

वालं सम्मइ सासन्तो गलियस्सं व वाहण ॥ ६ ॥

(उ० 137)

6 He (a teacher) takes delight in instructing an intelligent (pupil), like a rider (in riding) ■ noble horse, but he is tired of (gets fed up with) instructing a bad (pupil), like a rider on an unbroken (wicked) horse

[XXI]

Dussila An Ill-mannered Monk

जहा सुणी पूहकण्णी निकसिज्जइ सव्वसो ।
एवं दुस्सिलपट्ठिणीए सुहरी निकसिज्जई ॥ १ ॥

(उ 14)

1 As a bitch with sore (and putrid) ears is driven away from everywhere, similarly a bad, insubordinate (perverse) and garrulous (pupal) is turned out (from every Gurukula)

कणकुदरां चहत्ताणं विट्ठं भुंजइ सूररे ।
एवं सील चहत्ताणं दुस्सीले रमई मिय ॥ २ ॥

(उ 15)

2. A pig leaves a trough filled with corn, and feeds on faeces, similarly an ignorant man forsakes virtue, and takes to evil ways

सुणिया भावं साजस्त सूरस्त नरस्त य ।
विणए ठवित्तं जप्पाणं इच्छता दियमप्यणी ॥ ३ ॥

(उ 16)

3 Hearing a man of bad conduct) thus being compared to a dog and a pig, one who is keen on his welfare should establish himself firmly in discipline (or good conduct)

भम्मजिज्जयं च ववहारं बुद्धेहावरियं सया ।
तमावरंती ववहारं गणई नामिअच्छइ ॥ ४ ॥

(उ 142)

4 One, who pursues a course of conduct conforming to religion (Law), which has been practised by the enlightened ones (preceptors), will never incur blame

Exp Conduct which has the sanction of religious precepts, and which is also pursued by his superiors, is a safe course for him बुद्धेक्षयोरिय = बुद्धेहि आयोरिय ।

अमणुषसमुप्यायं दुक्त्वमेव विजाणिता ।

समुप्यायमजाणंता क्वहं नारयन्ति संवरं ॥ ५ ॥

(सू० I 310)

5 Know (realise) that misery arises from (one's own) evil deeds How can those, who are ignorant of the origin (of misery), know (the means of) its prevention ?

Kāma-bhoga Pleasures and Enjoyments

अणागयमपस्सता पच्चुप्पन्नगवेसगा ।

ते पच्छा परितप्पन्ति स्त्रीणे आउम्मि जीवणे ॥ १ ॥

(सू. I 3414)

1 Those who do not (fore-) see the future (do not care for future), but are only out to seek (enjoy) the present, will repent later on (come to grief later on), when their life (-span) or youth comes to an end

जे केहं करीरे वत्ता वण्णे करीरे स सुखसो ।

मणसा कायवक्केरं सये ते दुक्खसमवा ॥ २ ॥

(व० 611)

2 All those will (only) reap misery, who in thought, words or deeds are attached to their bodies, to colours and to forms

जे इह सायाणुगा नरा अज्झोववत्ता कामेहिं मुच्छिन्त्या ।

किञ्चणेण सम पयव्विथा न वि जाणंति समाहिमाहिं ॥ ३ ॥

(सू. I 234)

3 Those who are given (only) to seek pleasures in this world and are greedy and absorbed in sensual enjoyments, are reckless like the wretched they do not know that meditation has been laid down (as a panacea for all evils in the world by the Enlightened Ones)

उबलेचो होइ भोगेसु अभोगी नोचलिण्णई ।

भोगी भमइ संसारे अभोगी विण्णमुच्चई ॥ ४ ॥

(३० 25 41)

4 There is stickiness (the quaalty of adhesion) in pleasures, one who is not given to pleasures, is never stuck up (or soiled), a man given to pleasures wanders about in samsāra, one who renounces pleasures is freed from it (samsāra)

उल्लो सुक्को थ वो छुदा गोलया मद्धियामया ।

वो वि अ कुदे जो उल्लो सोऽथ लगई ॥ ५ ॥

एवं लगमंति दुग्मेहा जे नरा का ।

विरत्ता उ न लगमंति जहा से सुक्कगोलय ॥ ६ ॥

(३० 25 42-43)

5 & 6 If two clods of clay, one wet and the other dry, are flung against a wall, both of them dashing against it, the wet one will stick there, (but the dry one will not) Similarly, the evil-minded (foolish) men, who love pleasures, cling (to karman), but those who are not attached to pleasures do not cling (to karman), like the dry clod of clay.

हत्यागया इमे कामा कालिया जे अणागया ।

को जाणइ परे लोए अत्थि वा नत्थि वा पुणो ॥ ७ ॥

जणेण सद्धि होक्खामि इह वाले पगम्भई ।

कामभोगाधुरापणं केसे संपटिवज्जई ॥ ८ ॥

(३० 5-6-7)

7 & 8. (The foolish and ignorant reason thus) —
“These (worldly) pleasures are (as it were), in our hand; but those of the future (or belonging to the

other world) are uncertain, (as regards to the time when they will be enjoyed) moreover who knows (for certain) whether there is (exists) a next world or not? The fool boasts (talks impudently), 'I shall be with (the majority of) men, but by his love for pleasures and enjoyments he (merely) suffers pain (in the end)'

Exp Kalika—Uncertain doubtful

This is the usual argument advanced by majority of people who are the followers of Carvaka. According to them, a bird in the hand is worth two in the bush. Moreover, they further argue, if after all we have to sacrifice pleasures here, for the sake of pleasures in the next world, then why not do it the other way round? Because nobody has actually seen the other world, and for all we know, it may be merely a fiction or a fabrication of the imagination of some (rogues), who are jealous of us because we are leading a happy-go-lucky life. And how can so many people be in the wrong? This is how they try to beguile themselves and others, but then they do not quite realise the danger ahead, and the pitfalls of the primrose path.

ततो पुत्रो आर्यकेन मिलाजो परित्यज्य ।

पमीजो परलोमस्त कम्पात्तुमेहि अप्यज्यो ॥ ९ ॥

(३० 511)

9 And (later on) after he is attacked by diseases, and is an invalid (infirm) he then suffers and being

afraid of the next world, he then repents for (or ponders over) his own sinful actions of the past

सल्लं कामा विसें कामा कामा आसीविसोपमा ।

कामे य पन्थेमाणा अकामा जन्ति दोग्गहं ॥ १० ॥

(उ० 9 53)

10 (Worldly) pleasures are like a thorn that rankles, they are poison, and are like a venomous snake, those that hanker after pleasures, never get them, but (only) go to bad existence after death, without getting the pleasures (they seek)

खणमेतसोक्खा बहुकालदुक्खा पणामदुक्खा अणिगामसोक्खा ।

संसारमोक्खरस विपक्खभूया खाणी अजत्थाण उ कामभोगा ॥ ११ ॥

(उ० 14 13)

11 (Worldly) pleasures and enjoyments give only momentary satisfaction, but bring (in their wake) suffering for a long time, they give little happiness, but cause (give) intense sorrow, they are the enemies (opponents) of liberation from worldly existence, and are a very mine of evils

Exp A man who opts for pleasures is not a prudent man, because for the sake of these momentary pleasures, he stakes his permanent happiness

जहा किंवागफलाणं परि न सुंदरो ।

एवं भुत्ताणं भोगाणं परिणामो न सुंदरो ॥ १२ ॥

(उ० 19 17)

12 As the effect of (eating a) kimpāka fruit is never good, so the effect of pleasures enjoyed is anything but good (can never be good)

Exp This is a very common simile A kimpāka fruit has a very beautiful and attractive external, but it is a poisonous fruit Kimpaka – Trichosanthes Palmata or Cucumis Colocynthes

सद्य विडविद्यं शीघ्रं सद्य नहु विडविद्यं ।

सद्ये आभरणं भारं सद्ये कामा दुहावहा ॥ १३ ॥

(सू० 13-16)

13 All music is but prattle (empty sounds), all dancing is but mocking (and mimicry) all ornaments are but a burden, (and) all pleasures bring (nothing but) only misery (and sorrow)

अवधेह काको दुरन्ति राहो न यावि भोगा पुरिसान निष्वा ।

अविन्न भोगा पुरिसं चयन्ति इम जहा सीमफले न पक्सी ॥ १४ ॥

(सू 13-31)

14. Time rolls (marches) on and the days (lit. nights) hasten on quickly human (mortal) pleasures are not permanent (or everlasting) they come to a man, but (immediately) forsake him, just as birds abandon a tree without fruit (whose fruits are exhausted)

Exp One of the finest specimens of Ascetic poetry Uttarādhyayana-Sūtra contains many such delightful ditties

पुरिसोरम पावकम्बुजा पलियन्तं मधुयाण औवियं ।

सन्ना इह कामसुखिना गेह जन्ति नरा असद्वृत्ता ॥ १५ ॥

(सू० 12-110)

15 Man, refrain from sins! Human life is short (and bound to come to an end) Men, who are

drowned (in lust and greed etc), who are addicted to pleasures, and lack self-control (do not guard themselves against sm), get deluded (are enveloped in delusion)

Exp Moha—delusion or infatuation is the worst enemy of the soul. Unless the Mohaniya karman is destroyed, no spiritual progress is possible.

अशुभं जीविष्यं नश्यत्वा सिद्धिमर्गं विद्यानिया ।

विनिमोहेन भोगेभ्य आर्जं परिमिश्रस्यतो ॥ १६ ॥

(दश० 8 34)

16 Knowing that (this) life is (after all) uncertain (not permanent), and having known (seen) the path leading to liberation, one should abstain from pleasures, one's life is, after all, limited

संदुग्धसह । किं न बुद्धसह ? संबोधी सलु येनच पुल्लहा ।

नो ह्ययममन्ति राहो नो सुलसं पुनरावि जीविष्यं ॥ १७ ॥

(द० 12.11)

17 Awake ! (Oh men !) Why are you not realising, (or awaking from slumber and getting wide awake) ? Enlightenment is very difficult to obtain after death (in the next world) The days (lit nights) never return, nor is it very easy to obtain human life again (for a second time)

Exp. This is a Gāthā in a very noble and elevated strain. The advice is straight from the heart and also reaches the heart

इह जीवियमेव पासह्य तद्वगे वाससयस्स तुद्वह ।

इत्तरवासे य युज्झह विद्वनरा कामेसु मुच्छिया ॥ १८ ॥

(सू. I 23-8)

18 See (consider, for instance), this very life It is snapped either in (the prime of) youth, or (at best) after a hundred years But bear well in mind (realise this well), that (in either case) it is but of short duration (And yet) the greedy are addicted to pleasures (crave after pleasures)

Exp Hundred years is regarded as a full span of human life. But it is nothing compared to the span of life of celestial beings, which is crores and crores of years

वाहेण जहा व विच्छुण्ण अवले हेत्त मव पचोदय ।

से अन्नसो अप्पयामण नाववहे अवले विसीयह ॥ १९ ॥

एव कामेसुणे विक्क अज्ज सुण पयहेज्ज सेयव ।

कामी कामे ण कामण छद्दे वा वि अल्लह्ण कण्ठुर्ह ॥ २० ॥

(सू. I 23-5 6)

19 & 20 As a bullock which is hurt (by goading), and is still urged on by the driver, becomes weak, and at last without any stamina left and unable to move (or carry the load) with its strength all lost, sinks down (collapses) know (realise) that hankering after pleasures is also similar (i.e. a man running after pleasures rarely gets them, but is bound to collapse in the long run) sooner or later (lit to-day or to-morrow), he will have to give up enjoyments

(or pursuit of pleasures, for sheer lack of stamina to run after them) (Realising this), one who is desirous of (or loves) pleasures (and enjoyments), should not crave after them, whether he has obtained them or not

Exp Man clings to the pleasures he has obtained and runs after those which he does not possess Both ways there is the 'craving' 'वाह' could also mean व्याध - a hunter, and गव - पशु - (the hunted) animal

कामाणुगिद्विष्यभवं खु दुःखं सव्यस्त लोमस्त सवेदगस्त ।

अं काश्यं माणसिचं च किंचि तस्तज्जगं गच्छद् वीररागो ॥२१॥

(उ० 32 19)

21 From greed (lust) for pleasures, arises the misery of the whole world - including the world of celestial beings Only the Vitarāga (one who is free from passions), puts an end to misery, whether it is physical or mental

कामकामी खलु अयं पुरिसे, से सोयह, जूरह, तिष्यह, परितिष्यह ॥२२॥

(भाषा० I 25)

22 That man, certainly, who loves pleasures, is afflicted (by their loss), feels sorry, laments (and bewails), and is tortured

Exp A man who loves pleasures, suffers tortures when he is deprived of them

खुयेसु जो गिद्धिसुवेह तिब्बं अकालियं पावह से विनासं ।

रागावरे से जह वा पर्यमे आलीयलोले समुवेह मच्चुं ॥ २३ ॥

(उ० 32 21)

23 He, who is passionately and exceedingly fond of (charming and attractive) ' forms (colours), comes to untimely (premature) ruin, just as a passionate moth, attracted by light, embraces death

Exp A moth is attracted by the flame of fire (form or colour), and is destroyed in the process.

रूपे विरक्तो मण्डुको विसृजो यप्यङ्गुष्ठोऽपरेण ।

न क्षिप्यते मयमज्जो वि सन्तो जलेन वा पुष्करिणीपलास ॥२३॥

(व = 32 34)

24 (But) a man, who is indifferent (not attached) to forms (and colours), is free from (all) sorrows he is not affected (tainted) by the continuous series (succession) of sorrows, though still living in this samsara like a lotus-leaf (which is not tainted or moistened) by water (though growing and remaining in water)

Exp. The simile of the ' Lotus-leaf ' is a very common simile in all philosophical literature of the Hindus, Jains and Buddhists

सदेहो जी गिरिमुखे स्थित्वा अकालिञ्च पावह ॥ विनासं ।

रगादरे हरिमपि ह्य मुदे सदे अतिते सखेय मच्छु ॥२५॥

(व = 32 37)

25 He who is exceedingly and passionately fond of (sweet) sounds, comes to untimely ruin, just as an innocent (simple-hearted) deer, distressed by its passion (for sounds), embraces death being never completely satisfied with sounds (i.e. always going in for new and tempting sounds)

गंधेसु जो गिद्धिसुवेह तिब्बं अकालिअं पावइ से विणासं ।
 रागाउरे ओसहिगंधगिद्धे सप्ये विलाओ विव निक्समंते ॥ २६ ॥
 (उ० 32 50)

26 He, who is exceedingly and passionately fond of (sweet) smells, comes to untimely ruin, just as ■ snake, distressed by its passion and greed for the (sweet) smell of plants and herbs, rushes out of its hole (and is then killed)

रसेसु जो गिद्धिसुवेह तिब्बं अकालिअं पावइ से विणासं ।
 रागाउरे वडिसविभिन्नकाय भच्छे जहा आमिसभोगगिद्धे ॥ २७ ॥
 (उ० 32 63)

27 He, who is exceedingly and passionately fond of (sweet) tastes, comes to untimely ruin, just as a fish, greedy for the enjoyment of flesh (eager to swallow the bait), has its body impaled by a hook

ओ गिद्धिसुवेह तिब्बं अकालिअं पावइ से विणासं ।
 रागाउरे सीयजलावसन्ने माहग्गहीप महिसे व रण्णे ॥ २८ ॥
 (उ० 32 76)

28 He, who is passionately and exceedingly fond of (pleasant or agreeable) touch, comes to untimely ruin, like a buffalo in the forest, which is distressed (torn) by its passion (for agreeable touch), plunges in (a pool of) cold water, and is caught (and devoured) by ■ crocodile

भावेसु जो गिद्धिसुवेह तिब्बं अकालिअं पावइ से विणासं ।
 रागाउरे कामगुणेषु गिद्धे करेणुमगावहिण गजे वा ॥ २९ ॥
 (उ० 32 89)

29 He, who is passionately and exceedingly fond of ' feelings (passions—भाव) comes to untimely ruin, like an elephant, who is torn (distressed) by passions, is greedy for carnal pleasures and enjoyments, and is lured away from its path by a cow-elephant (and is then captured and killed)

पविन्दियत्या य मजस्त आत्या दुस्तस्त हेउ मणुयस्त रागिणो ।
ते वेद योवे पि कयाइ दुस्त न पीयरगस्त करेन्ति किंचि ॥ ३० ॥
(व 32 100)

30 Thus, the objects of the senses and the mind are a source of sorrow and pain to men, who are swayed away by passions but they do not cause any pain whatsoever, nor affect in the least, one who is free from all passions (Vitaraga)

न कामभोगा समथ उवेन्ति न यावि भोगा विगइ उवेन्ति ।
जे तप्पओसी य परिग्मही य सो तेसु मोहा विगइ उवेइ ॥ ३१ ॥
(व 32-101)

31 (Objects of) pleasures and enjoyments (by themselves) do not cause indifference, nor do they arouse emotions (passions) such as anger, hatred etc but he, who either hates them or loves them, is swayed away by emotions (and passions) because of his infatuation (or hatred) for them

Exp Things in themselves are not good or bad It is one's own attitude towards them which makes them good or bad

मुहु मुहुं मोहगुणे जयंत अपेमकत्ता समथ चरंत ।
फासा फुसन्ती असमजस च न तेसि भिक्खू मणसा पउस्से ॥ ३२ ॥
(व 411)

32 A monk, who again and again suppresses the causes (and effects) of delusion, and practises self-control, will (still) be adversely affected by various external objects, but a monk should not hate them even in his mind

Exp He should not hate external objects and things that attract and tempt him. On the other hand, he should be indifferent to them and try to conquer his own mind. If one hates a thing, he is obsessed by it, and so thinks about it again and again.

विरज्जमाणस्स य इदियत्था सद्वाक्या तावइयप्पगारा ।

न तस्स सब्बे वि मणुन्नयं वा निव्यसयंती अमणुन्नयं वा ॥३१॥

(व० 32 106)

33 But in the case of one, who is (totally) indifferent to (all) objects of the senses like sounds etc (i.e the five-fold objects of senses), will not cause (give rise to) any pleasant or unpleasant feelings

सब्बं तओ जाणइ पासए य अमोहणे होइ निरंतराप ।

अणासने ज्ञाणसमाहिजुत्ते आउक्खए मोक्खमुवेइ सुखे ॥३२॥

(व० 32 109)

34 Then he (a Vitarāga or Siddha), knows and sees everything (in its proper perspective), is free from delusion and hindrances, is free from the influx of karman, is endowed with concentration and deep meditation, and being (absolutely) pure (in mind, thoughts, and deeds), attains perfection (liberation) at the end of his life (i.e after death)

Pramāda Carelessness

पमायं कम्ममाहसु अप्यमायं तहाऽवर ।

तत्पमादेसओ वावि बालं पंडियमेव वा ॥ १ ॥

(सू. I 83)

1 Carelessness is called (said to be the cause of) *karman* (and) carefulness the (cause of the) contrary (viz absence of *karman*) When the one or the other is predicated (of a man) he is called either a fool or a wise man

Exp. *Pramada* is explained as laziness or slackness in the observance of religious precepts (duties), and a predilection for the pleasures of senses and being prone to passions. It is a sin of commission and omission. This leads to the acquisition of *karman*, which in turn causes the soul to wander in *samsāra*. A careful, watchful, and a circumspect man, on the other hand, is free from *karman*, and thus he puts an end to *samsāra*.

इमं च मे अस्मि इमं च नस्मि इमं च मे किञ्च इमं अकिञ्च ।

तं पदमेव लालप्समानं ह्यहं हर्षति त्वि कहं पमाय ॥ २ ॥

(उ. 14 15)

2 'This is mine, this is not mine (i.e. I still do not possess that) I have done this, I have (still) not done that (or I must do this, and I should not do

that)', while he is indulging in this frequent prattle (talking in this strain), the robbers (in the form of days or time), are robbing him (of his precious life), what folly or carelessness is this ! (or how should one be careless in such circumstances ?)

Exp Man is so much engrossed in his worldly ties and activities, that he rarely finds time to think of the future. But time does take its toll, and every moment drags him nearer and nearer to the end. So a wise man should never be careless.

असंख्यं जीविय मा पमायए जरोवणीयस्स दु नत्थि ताणं ।

एवं विजाणाहि जणे पमत्ते किण्णू विहिंसा अजया गहिंस्ति ॥३॥
(३० ४१)

3 Life cannot be prolonged, therefore, one should never be careless, there is also no protection against old age once it overtakes a man. Know (realise) this (O Man !) Those, who are careless, who indulge in injuring living beings, and who are not restrained (self-controlled), to whom will they turn for protection (at the time of death) ?

Exp Asamkhāya—Asamskrita—Something that cannot be joined or repaired

सुत्तेसु यावी पडिबुद्धजीवी न वीससे पंडिए आसुपप्पे ।

घोरा सुहुत्ता अवलं सरीरं भाव्हपक्खीव चरउपमत्तो ॥ ४ ॥
(३० ४६)

4 Even when others (ordinary persons) are asleep, ■ wise man of quick intelligence (grasp), and

leading a watchful (circumspect) life, should never trust, (i.e. be confident, or be off his guard) Time is terrible, and the body is frail (always) move about (live) very carefully (and watchfully) like a Bharunda bird

Exp Sutta—Supta 1) asleep, and 2) careless in self-control A Bharunda bird is said to have two necks and three legs and is regarded as the standard of watchfulness. Cp Kalpa sutra 118 which describes Mahāvīra as 'Bharundapakkhiva appamatte

Cp वा निजा उपभूताया वत्सा जगर्हि संवती ।
वत्सा जगदि भूतानि सा निजा परस्मि मुने ॥

(भा 269)

एतन्निरोहेण यथा मोक्ष आसे अहा सिन्धुयवम्भधारी ।

पुण्यां यासां चरम्यमते सम्रा मुनी सिन्धुवेह मोक्षं ॥५॥

(उ 4-8)

5 By curbing and controlling his (wayward) will, he (a monk) attains perfection like a horse, which is well-broken (trained) and properly harnessed (and marches toward the battle field). He should be very careful in his behaviour in the early years (of monkhood) for thereby a monk attains liberation quickly

शिष्यं न सजेत् विवेगमिदं सम्रा समुद्राय पहाय कामे ।

समिच्च छेयं समया महेसी आवापुनरवसी चरम्यमते ॥६॥

(उ 4-10)

6 One cannot quickly acquire the (power of) discrimination therefore, one should exert one's self,

abandon pleasures, understand (the real nature of) the world with an impartial attitude of mind, and always guarding one's self, lead a careful life

Exp 'Knowledge comes but wisdom lingers'
Viveka—the power to discriminate between right and wrong This is not very easy to achieve

इमपक्षे पंडुय जहा निवृत्त राक्षणाण अचक्षु ।

पवं मणुषाण जीविणं समर्थं गोचरं । मा पमायण ॥ ७ ॥

(उ० 101)

7 As the withered (fallow) leaf of a tree falls down after the lapse of a few days (lit nights), even so does the life of men (come to an end), Oh Gautama ! do not be careless even for a moment

Exp Samaya is the smallest divisible unit of time

कुसुमो जह ओत्सविन्दुष योवं विदुः क्षणमाण ।

पवं मणुषाण जीविणं गोचरं । मा पमायण ॥ ८ ॥

(उ० 102)

■ As a dew drop remains (hangs) suspended on the tip of a blade of grass just for ■ very short while (and then drops down), even so the life of men (in this world is short) Oh Gautama ! do not be careless even for a moment

इहहे खलु माणुसे भवे चिरकालेण वि सज्जपाणिणं ।

मादा य विवाग कम्मुणो समर्थं गोचरं । मा पमायण ॥ ९ ॥

(उ० 103)

9 Human birth is indeed very rare (difficult to obtain), even after a long lapse of time, for all living beings. Hard are the ripenings (fruits) of actions. Oh Gautama! do not be careless (or one should not be careless) even for a moment.

Exp Human birth is a most precious acquisition because Mokṣa — liberation is possible only for a human being. And it is obtained only as a result of one's own good karman in the past. Cp Man is the crown of creation.

लघूज वि आरिषत्तणं अहीणपंचिन्द्रियस्य हु इच्छा ।

दिगलिनियस्य हु वीर्यं समयं गोचरं । मा पमाय ॥ १० ॥
(४ 10 17)

10 Even after being born as an Ārya, it is still very difficult to have all the five sense-organs in tact (in perfect order) there is seen deficiency of (one or more) sense-organs (among so many mortals). Oh Gautama! do not be careless even for a moment.

अहीणपंचिन्द्रियस्य वि से लहे उत्तमधम्मसुरे हु इच्छा ।

कुतित्थिन्निस्सेव अणि समयं गोचरं । मा पमाय ॥ ११ ॥
(४ 10 18)

11 And perchance, he may even possess all the five organs of sense in tact but listening to (receiving instructions in) the best religion is again very rare and difficult for, (there are) many (who) follow heretical teachers. Oh Gautama! do not be careless even for a moment.

लद्धूण वि उत्तमं सुखं सद्वह्णा पुण्णावि दुल्लहा ।

मिच्छन्तिसेवणं जणे समयं गोयम' मा पमायण ॥ १२ ॥

(३० 10 19)

12 Even after receiving instructions in the best of religions, to have (firm) faith in it is still very difficult, for (a large number of) people adhere to false faiths (are attracted by them) Oh Gautama ! do not be careless even for a moment

धम्मं पि तु सद्वहन्तया दुल्लहया काएण फासया ।

इह कामघुणेसु मुच्छित्ता समयं गोयम' मा पमायण ॥ १३ ॥

(३० 10 20)

13 And supposing that they do have faith in (the right) religion, it is still very difficult to put that faith in actual practice, for (we find that) men are addicted to pleasures and enjoyments here (in this world). Oh Gautama ! do not be careless even for a moment

परिवृरहं ते सरीरयं केसा पंडुरया हवंति ते ।

से सोयवले व हायसं समयं गोयम' मा पमायण ॥ १४ ॥

(३० 10 21)

14 Your body decays and withers, your hair turn white, all your strength decreases, (and then you will find it very hard to practise religion) Oh Gautama ! do not be careless even for a moment

वोच्छिन्द सियेहमप्यणो कुसुमं सारथ्यं व पाणिमं ।

से सव्वसियेहवज्जिणं गोयम' मा ॥ १५ ॥

(३० 10-28)

15 Cut off all bonds and ties of attachment from yourself, like a lotus (-leaf) that sheds (drops) autumnal water (and thus) be free from all (bonds) of attachment. Oh Gautama! do not be careless even for a moment

अवच्छाण घण च मारुते पञ्चओ हि सि अणगारिय ।
मा यत्ता पुणो वि आविप समयं गोयम । मा पमायप ॥ १६ ॥
(३ 1029)

16 You have renounced (the world) and have become a homeless monk after giving up wealth, and wife (family) do not then drink back the vomit (do not crave for the very things that you have so bravely sacrificed and discarded) Oh Gautama! do not be careless even for a moment.

अवले जइ मारवाहप मा मग्गे विसमेइयगाहिया ।
पच्छा पच्छाशुतायप समयं गोयम । मा पमायप ॥ १७ ॥
(३ 1033)

17 As a weak burden-bearer after taking a rough and uneven road, repents later on, (do you also not make a wrong choice and repent later on). Oh Gautama! do not be careless even for a moment!

तिण्णो हु सि अण्णव मइ किं पुण चिट्ठसि तीरमागओ ।
अभितुद पार ममित्तप समयं गोयम । मा पमायप ॥ १८ ॥
(३ 1034)

18. You have (well-nigh) crossed the great ocean (of saṃsāra) Why do you then tarry, havin

(almost) reached the shore ? Hasten now to go to the other side (to cross over) Oh Gautama ! do not be careless even for a moment !

Exp In every journey or race, the last lap is always the most difficult. A swimmer, for instance, gives up within a few yards of the goal, or a runner collapses almost near the winning post. What is necessary at the last-crucial-moment, is the will power, and that is what most people lack.

[XXIV]

Kesayas Passions

कोई माण च मायं च लोहं च पाववहुण ।

यम वत्तारि दोसे उ हणुन्तो दियमण्णो ॥ १ ॥

(दस 837)

1 He, who is desirous of doing good to his own self, should thoroughly discard, (lit vomit or throw out of his system) these four faults (1) anger, (2) pride or vanity, (3) deceit, and (4) greed, which are calculated to increase his sin

काहो पीइ पणासेइ माणो विणयनासणो ।

माया मिताणि नासेइ लोमो सन्धविणासणो ॥ २ ॥

(दस 838)

2 Anger destroys love pride is detrimental to humility deceit destroys friends (i.e. friendship), while greed destroys everything.

Exp The four passions are very harmful, and even in our everyday life, we find that they work a great havoc. Much more harmful are they in the life of a monk

उवसमेण हणे कोई मायं महवया जिणे ।

मायं च अज्जवभावेण लोमं सतोसओ जिणे ॥ ३ ॥

(दस 839)

3 One should suppress (supplant) anger by forgivingness (tranquillity), conquer pride by humi-

lity, deceit by straightforwardness, and greed by contentment

कोहो य माणो य अणिग्हीया माया य लोभो य पवहुमाणा ।

चत्तारि एए कसिणा कसत्था सिंचन्ति मूलानि पुणवमवस्स ॥४॥

(दश० ४४०)

4 Anger and pride not properly curbed, and deceit and greed being on the increase (i.e. allowed full freedom), — these four are the black (evil) passions, which sprinkle (with water) the roots of (the creeper of) rebirth (the tree of transmigration)

अहे बयह कोहेणं माणेणं अहमा मई ।

माया गईपडिग्घाओ लोहाओ इहओ भयं ॥५॥

(उ० १५४)

5 He (the soul) sinks low (is degraded) by anger, and attains a low state of existence by pride, deceit is a great hindrance and impediment to his progress (i.e. a better state of existence), and greed endangers both the worlds (i.e. this as well as the next)

पुढयी साली जवा चैय हिरण्यं पसुमिस्सह ।

पडिपुण्णं नालमेगस्स इह विज्जा तवं चरे ॥६॥

(उ० १४९)

6 Knowing that the (whole) earth, with all the rice and barley, as well as all the (stock of) gold, and with all the cattlehead (it contains), — all this put together will not be sufficient (to satisfy) one single man, he should practise penance

Exp There is no limit to the desires and cravings, and the inordinate thirst for possessions and passions is never satisfied

Cp इच्छा नु आयाससमा अचनया ।

जहा लाहो रहा लाहो लाहा लोहो परहर्दई ।

बोमासकथ कज्ज कोडीय वि न निद्विय ॥ ७ ॥

(३ 8 17)

7 The more you get, the more you want greed (always) increases with gain when a thing could have been accomplished with two Masas only, it is not accomplished even by ten millions

Exp Once a brahmin by name Kapila went to a king only to get two Masas of gold The king, pleased with him for his truthfulness, asked him to ask for anything that he liked Kapila then started thinking whether he should ask for a thousand, or ten thousand, or a hundred thousand and so on And then all of a sudden it dawned on him that he had gone to the king originally with the idea of getting two Masas only And he realised the futility of it all and renounced the world there and then

कसायपञ्चवस्त्राणेण भन्ते ! जीवे किं जणयद ! कसायपञ्चवस्त्राणेण
वीयराममाव जणयद । वीयराममावपडिवन्ने वि य ण जीवे
समसुहृद्वक्खे भवद ॥ ८ ॥

(३ 29 36)

8 Oh Revered Sir ! What does the soul achieve by enouncing the passions ? By renouncing the passions,

the soul creates a state where there is complete freedom from passions, and when the soul has thus attained ■ state wherein it is totally free from passions, he is indifferent to pleasures and pains.

कोहविजयणं मन्ते ' जीवे किं जणयह ? कोहविजयणं खन्ति जणयह,
कोहवेयणिज्जं कम्मं न बंधह, पुत्थवद्धं च निज्जरेह ॥ ९ ॥

(३० 29 67)

9 Oh Revered Sir! What does the soul accomplish by conquering anger? By conquering anger he creates (gets the quality of) for givingness (peace), does not acquire (bind) the karman that ■ responsible for experiencing anger, and also annihilates all such karman which he might have acquired (bound) in the past

माणविजयणं मन्ते ' जीवे किं जणयह ? माणविजयणं मद्दवं जणयह,
माणवेयणिज्जं कम्मं न बंधह, पुत्थवद्धं च निज्जरेह ॥ १० ॥

(३० 29 68)

10 Oh Revered Sir! What does the soul acquire by conquering pride? By conquering pride he regains mildness (meekness), and does not bind any (more) karman that is responsible for experiencing pride, and also destroys all such karman that he might have acquired in the past

मायाविजयणं मन्ते ' जीवे किं जणयह ? मायाविजयणं अज्जवं जणयह,
मायावेयणिज्जं कम्मं न बंधह, पुत्थवद्धं च निज्जरेह ॥ ११ ॥

11 Oh Revered Sir! What does the soul gain by conquering deceit? By conquering deceit the soul acquires simplicity (straightforwardness), does not bind (acquire) any (fresh) karman responsible for experiencing deceit, and also annihilates all such karman bound in the past

लोमविजयण भन्ते । जीव किं जणयद् । लोमविजयणं संतोस जणयद्,
लोमवेद्यभिवज्ज कम्म न वेधद् पुण्यवद् च निरुज्ज ॥ ११ ॥

(४ 2970)

12 Oh Revered Sir! What does the soul acquire by conquering greed? By conquering greed the soul acquires contentment, does not bind any (fresh) karman responsible for experiencing greed, and also annihilates all such karman bound in the past.

Bāla and Paṇḍita The Ignorant and the Wise

रागदोषस्त्रिषा बाला पाव कुर्वन्ति ते बहु ॥ १ ॥

(सू० I. 8.8)

1 The ignorant (fools), being subject to love and hatred (passions), commit manifold sins

यिसं पक्षो य नाहो तं बाले सरणं ति मन्त्र ।

एते मम तेसु धी अहं नो तानं सरणं न विज्जहि ॥ २ ॥

(सू० I 23 16)

2 The fool thinks that (his) wealth, cattle and relations will be his protection (in the hour of reckoning) (He thinks) —“They belong to me, and I belong to them”, but (in reality) he gets no shelter or protection (from them), (but really speaking he has no shelter, no protection)

न विन्ता तायए भासा कुओ विज्जाणुसासर्ण ।

यिससा पावकम्मेहि बाला पणियमाणिणो ॥ ३ ॥

(उ० 6 10)

3 Variety (or multiplicity) of speech (or knowledge of various languages) does not afford him protection, how can also instruction in various (magic) lore and arts (protect him)? Fools, thinking themselves to be very wise, sink in (the quagmire of), their own evil deeds

मासे मासे तु जो बालो कुसग्गेण तु भुंजए ।

न सो सुक्खायपम्मस्स कल अग्घा सोलसि ॥ ४ ॥

(उ १४४)

4 If an ignorant man were to eat (i.e. live on) only a blade of kusa-grass once every month, he does not deserve (is not entitled to) even a sixteenth part of the religion (or merit) as preached in the scriptures (by the Tirthankaras)

Exp This is a case of misguided penance. There are many men in the world who practise very severe austerities and undergo all sorts of physical hardships and privations but these are all futile and vain, unless they proceed from right knowledge

जहा कुम्मे सभंगह सए वहे सयादरे ।

एवे पावाई मेहावी अन्नस्येण समादरे ॥ ५ ॥

(सू १४.१६)

5 As a tortoise withdraws its limbs into its own body, so a wise man should withdraw (i.e. shrink from) sins and temptations etc. with (the help of) meditation

न कम्मणा कम्म खवेन्ति बाला अकम्मणा कम्म खवेन्ति धीरा ।

मेहाविणो खोममवावसीता सेतोविणो नो पकरेन्ति पाप ॥ ६ ॥

(सू ११२-१५)

6 The ignorant (fools) cannot destroy their (past) karman by (fresh) actions but the wise annihilate their karman by complete cessation from

actions The wise, who are beyond greed and fear, and are contented, do not commit any (fresh) sins

तुलियाण बालभावं अवालं चेव पंडित ।

अद्वयण बालभावं अवालं सेवण सुणी ॥ ७ ॥

(स० 7 30)

7 A wise man always weighs (compares) the state of the fool and the state of the wise (i e what their fate is going to be), and so abandoning the mode of life of fools, he resorts to the course of conduct of the wise.

[XXVI]

A True Brāhmaṇa

जो न सज्जह आगन्तुं पव्वयन्तो न सोयई ।
रमए अज्जवयणमिं तं वर्यं बूम माहणं ॥ १ ॥

1 He, who has no worldly attachment after entering (the order), and does not feel any pangs for having renounced the world, and who takes delight in the noble words (preaching of Tīrthamkaras),—him we call a (true) Brahmana

Exp According to the commentators "He, who does not embrace (his people) on meeting them, and is not sorry when he leaves them,—i.e. who is completely indifferent to them, is a true Brahmana

जायकव जहामहुं निद्वन्तमहपावय ।
एगदीसमयार्थं तं वर्यं बूम माहणं ॥ २ ॥

2. He, who is free from impurities and sins, like burnished gold which is purified of all its impurities in fire, and who is beyond (above) love and hatred,—him we call a true Brahmana.

Exp There is a pun on the word Pāvaga, which could mean (1) Pāvaka fire, and (2) Papaka. sin

तवास्सियं कित्तं इत्तं अवचियमंससोणियं ।
सुखय पत्तनिज्वाणं तं वर्यं बूम माहणं ॥ ३ ॥

3 He, who is an ascetic, lean, self-controlled, and who has reduced his flesh and blood (by severe

austerities), who observes the vows (strictly), and has attained Nirvāṇa,—him we call a true Brāhmana

तत्सपाणे वियाणेत्ता संगहेण य थावरे ।

जो न हिंसइ तिविहेण तं वयं बूम माहणं ॥ ४ ॥

4 He, who knows broadly (as well as in details i.e. thoroughly), both the mobile as well as the immobile (types of) living beings, and does not injure them in any of the three ways,—him we call a true Brāhmana.

Exp Trividhā Himsā I (1) In mind, i.e. thoughts, (ii) words, (iii) deeds II (1) Doing it oneself, (ii) giving consent to others, and (iii) asking others to do it

कोहा वा जइ वा हात्ता लोहा वा जइ वा भया ।

मुसं न वयई जो उ तं वयं बूम माहणं ॥ ५ ॥

5 He, who does not utter falsehood, whether from anger, or for fun (in jest), or from greed, or from fear,—him we call a true Brāhmana

चित्तमन्तमवित्तं वा अप्यं वा जइ वा षट्ठु ।

न गिण्हाइ अदत्तं जो तं वयं बूम माहणं ॥ ६ ॥

6 He, who does not take anything that is not (expressly) given to him, be it sentient or non-sentient, small or large (little or much), — him we call a true Brāhmana

विश्वमाणुसतेरिच्छं जो न सेवइ मेहुणं ।

मणसकायवक्केणं तं वयं बूम माहणं ॥ ७ ॥

7 He, who does not carnally love celestial, human, or animal beings either in thoughts, words or deeds, —him we call a true Brāhmana

अहा पोम्मं जले जाय नोवलिप्पइ धारिणा ।
एय अलित्ते कामेहिं तं वयं बूम माहण ॥ ८ ॥

8 He, who is not defiled (tainted) by pleasures, like a lotus, which grows in water but is not wetted (tainted) by it —him we call a true Brāhmana.

अलोत्तुयं मुहाजीविं जणगारं अकिंचण ।
अत्तंससं गिहत्थेसु तं वयं बूम माहण ॥ ९ ॥

9 He who is not greedy lives on nothing (i.e. by begging only) who has no house, nor (any) property, and has no attachment (contacts) with householders, — him we call a true Brāhmana

अहिंसा पुण्यसंजीम माहस्सिं व वग्गवे ।
जो न सज्जइ भोगेसु तं वयं बूम माहण ॥ १० ॥
(३ 25 20 29)

10 He, who has abandoned all former ties and associations (with his parents etc.), and also with relatives and kinsmen, and who is not attached to pleasures, — him we call a true Brāhmana

न वि मुंदिषणं समणो न ओंकारेण धम्मणो ।
न मुणीं रण्णवासेण कुसचीरेण न तावसो ॥ ११ ॥

11 One does not become a Śramana (a Jain monk) by tonsure (shaving of the head), nor a

Brāhmana by (merely mechanically repeating) the sacred syllable Aum, nor an Ascetic, by (merely) living in the woods, nor a Tāpasa, by (wearing) garments of kuśa-grass and bark

Exp These are only external signs or marks (insignia) of the different orders — Bāhyalinga

समयाप समणो होइ धम्मचेरेण धम्मणो ।

भाणेण उ मुणी होइ तवेणं होइ तावसो ॥ ११ ॥

12 One becomes a Śramana by equanimity; a Brāhmana by chastity (celibacy), a Muni by knowledge, and a Tāpasa by penance

कम्मणा धम्मणो होइ कम्मणा होइ खत्तिओ ।

धरसो कम्मणा होइ सुदो हवइ कम्मणा ॥ १२ ॥

13 By *one's own actions* one becomes a Brāhmana, or a Kṣātriya, or a Vaiśya, or a Śūdra

एए पाउकरे बुद्धे जेहिं होइ सिणायओ ।

सव्वकम्माविणिम्मुक्कं ते वर्यं वूम माहणं ॥ १३ ॥

14. Thus has the Enlightened One declared, (that it is by these qualities) through which one becomes a Snātaka — a perfect monk, him, — who is free from all kārmiṇ bondage,— we call a true Brāhmana

Exp Snātaka— (1) A Brahmin who has completed his studies at Gurukula, (2) a perfect or liberated soul.

एवं गुणसमावृत्ता ये भवन्ति दिवत्तमा ।

ते समस्त्या समुद्धत्त परमप्राणमेव य ॥ १५ ॥

(उ० 25-31-35)

15 The best amongst the Brāhmins (lit. twice-born), who possess all the good qualities mentioned above, they (alone) are able to uplift (save) themselves as well as others

[XXVII]

Virya : Exertion or Energy

इहा चेयं सुयक्त्वायं वीरियं ति पबुच्चई ।

किं नु धीरस्स धीरत्तं कइं चेयं पबुच्चई ॥ १ ॥

(सू० I. 8.1)

1 Virya (Exertion) is said and defined to be of two types But what is called the exertion of the virtuous (brave), and how is it explained (or defined) ?

Exp The second line is a question put by the disciple, while the first line is a statement made by the teacher Virya exertion, energy, power to act. This is inherent in the soul No soul in the samsāra can ever remain inactive Activity or exertion is the very essence of the soul in samsāra

कम्ममेगे पवेदेन्ति अकम्मं वा वि सुब्बया ।

एण्हिं दोहि ठाणेहिं जेहिं वीसन्ति मच्चिया ॥ २ ॥

(सू० I 82)

2 Some (heretic teachers) say that Virya consists in work, while others, who are pious (and zealous observers of vows), declare that it consists in complete cessation of activity (Akarman) Men appear to be (broadly) divided into two classes from these two points of view

Exp. (1) Sakarma-vīrya and (2) Akarma-vīrya. When the Samsārī Jīva is still under the influence of

by intuition, or through listening (to religious instructions from his preceptors)

Exp After a long practice and stay with teachers, a monk knows instinctively what is right and what is wrong. But failing this intuition, he should strictly adhere to the instructions he receives from his preceptors.

अणु माण च माय च ते पण्डित्य पंडित ।

आयतत्ये सुआदाय एव वीरस्य वीरिये ॥ ९ ॥

(सू. I 818)

9 A wise monk should completely renounce pride and deceit, even in their minutest form (or infinitesimal degree), having properly realised (and understood) the true and real nature of the soul (or mokṣa). This is the exertion of a hero (or a wise man).

Exp The commentators give four different interpretations of the first line, probably based on different readings. अणु is variously explained. But the best interpretation here would be अणुमात्रम्,

पण्डित्य वीरिये लघु निष्ठायाय पवत्तय ।

धुजे पुष्टकर्म कर्म जव वा वि ज कुर्वते ॥ १० ॥

(सू. I 1522)

10 A wise man, who has gained strength (in exertion or control) which leads to the expiation of sinful actions, annihilates (lit. shakes off) all the karmas done in the past, and does not also incur any fresh karma.

जे अबुद्धा महामाणा वीरा असम्मतदंस्तिणो ।

असुद्धं तेसि परवक्तं सफलं होइ सज्जसो ॥ ११ ॥

(सू० I 8 22)

11 Those men, who are not enlightened, and are (followers) of wrong faith (i.e. not endowed with righteousness), though they may be renowned as heroes (in the world, i.e. though they may be exerting a good deal), still (all) their exertions are always impure and bearing fruit (i.e. leading to fresh karman, and consequent samsāra)

जे य बुद्धा महामाणा वीरा सम्मतदंस्तिणो ।

सुद्धं तेसि ' ' अफलं होइ सज्जसो ॥ १२ ॥

(सू० I 8 23)

12 (On the other hand), the Enlightened Ones, the renowned heroes, endowed with righteousness (right faith), the good ones, — their exertions and efforts are always pure, and bear absolutely no fruit whatsoever, (i.e. their actions do not lead to fresh karman, and so they put an end to samsāra).

ज्ञाणजोमं समाहङ्गु काये विउत्तेज्ज सत्त्वसो ।

तितिकलं परमं नच्चा आमोक्खताए परिउत्थण्जासि ॥ १३ ॥

(सू० I 8 26)

13 Meditating, and performing religious practices, one should thoroughly abandon the body (i.e. all care of the body), realising that forbearance is the highest (principle, or the paramount duty), he (a monk) should live (lead an ascetic life) till he attains liberation

[XXVIII]

Samyaktva Righteousness

निस्तगुणस्वरूपं आणादहं सुतबीजसुमेव ।

अभिगमवित्थारकं किरियासुसेवधम्मकं ॥ १ ॥

(सं० 28-16)

1 Faith is produced by —

- (i) Nisarga — Nature in the case of certain beings it is just natural or inborn inclination.
- (ii) Upadesa — Instruction.
- (iii) Āgā — Command, order either because some one, whom he normally obeys, has ordered him, or because he is told that this is the command of the Tirthankaras.
- (iv) Śāstra — By a study of the Śūtras i.e. canonical works
- (v) Bija — Suggestion he does not require any exposition in details, but has a very quick grasp and understanding. Just as a drop of oil expands on the surface of water, similarly an indication or suggestion is enough for such a man
- (vi) Abhigama — By comprehension or understanding of the meaning of the entire Āgama (including the twelfth Āṅga Dṛṣṭivāda.)
 Cp अहं निस्तगुणस्वरूपः । (सं० २८-१६)

- (vii) *Vistāra* —By a complete course of study, and by means of various proofs and modes of reasoning. Such a person is very argumentative, and is not prepared to take anything on trust, unless his reason is satisfied. Cp. the king Paesi in *Rāyapasenajjam*.
- (viii) *Kriyā* —By performing all the religious duties enjoined for a pious man. Constant practice of these duties leads him to right belief in the end.
- (ix) *Samkṣepa* —By a brief exposition of the scriptures and religious principles.
- (x) *Dharma* —By complete or implicit belief in the religion as preached by the Jinas. He needs no proofs and no arguments. The word of the Jinas is his Gospel.

Exp. The broad nature and prerequisites of *Samyaktva* have been explained in section VII — *Mokṣamārga*. The details are supplied here.

निस्संकिय-निःकलिय-निर्व्विर्तिगिच्छा अमूढदिद्वी य ।

उच्यवृथिरीकरणे वच्छल्यभावणे अट्ट ॥ २ ॥

(२०. 28.31)

2 *Samyaktva* par excellence—of the highest order—depends on the following eight points —

- (1) *Nissankita* — Not to entertain any doubts and misgivings regarding the tenets or the doctrine.

- (ii) **Niskankṣita** — Not to have predilection or preference for any heterodox system. There are people who cannot take a firm decision and their minds go on oscillating.
- (iii) **Nirvikṛtā** — Not to be doubtful regarding the fruit of Dharma e.g. people sometimes feel that they are being duped and deprived of their pleasures etc. by the promise of a better world in the next birth.
- (iv) **Amudha-dṛṣṭi** — Not to have one's faith or belief shaken by the glamour or pomp and influence of heretics.
- (v) **Upabrmhana** — Praising and encouraging a righteous man belonging to one's own religion. Encouraging co-religionists, appreciating and praising them for their righteousness.
- (vi) **Sthirīkarana** — Encouraging and helping a co-religionist in firmly following the tenets. Sometimes a weak man gives in, when faced with rigorous discipline, or when he has committed a sin. On such occasions he needs sympathy and understanding. He should be brought to the right path by proper means and be persuaded to stick to the right path.
- (vii) **Vātsalya** — Love and affection for co-religionists. He should always shower love and

affection on them, and should be always by their side in all their trials and tribulations (in ■ true missionary spirit).

- (viii) Prabhāvanā :— By exalting the doctrine He should always act in such a manner that his actions, will always bring glory and credit to his religion

मिच्छाईसणरत्ता सन्निवाणा कण्हलेसमोगादा ।

इय जे मरंति जीवा तेसिं पुण इल्लहा बोही ॥ ३ ॥

(उ० 36 258)

3 Those living beings, who are engrossed in false faith, who commit sins, and are enveloped in black *Leśyā* till their death,—for them enlightenment is very difficult to obtain

Exp For *Leśyā* see section XXX infra

सम्मईसणरत्ता अनियाणा सुल्लहेसमोगादा ।

इय जे मरंति जीवा तेसिं सुल्लहा भवे बोही ॥ ४ ॥

(उ० 36-257)

4 (On the other hand) those living beings, who are intent on righteousness, do not desire for any worldly fruit for their austerities (or commit no sins), and are enveloped in white *Leśyā*,—for them enlightenment (or *Samyaktva*) is easy to obtain

जिणवयणे अणुरत्ता जिणवयणे जे करेति भावेण ।

अमला अखंकिलिद्धा ते होंति परित्तसंसारी ॥ ५ ॥

(उ० 36 259)

5 Those, who are devoted to (and love) the creed of the Jinas and who also practise it devoutly and piously are pure and not tormented by passions etc. are the ones who will cross the samsara, (or their samsāra will be for a limited – finite – period only)

चम्मसद्दाए णं भंते' जीवे किं जणवइ ! चम्मसद्दाए णं
सायासोकसेसु एउज्जमाणे विरउजइ ॥ ६ ॥

(३ 293)

6 " Oh Revered Sir ! What does the soul acquire by faith in the religion ? By faith in the religion, the soul becomes indifferent to pleasures (or agreeable sensations) to which he was (formerly) attached.

सम्महिट्ठी जीवो जइ वि इ पाव समावरइ किंचि ।
अणो सि होइ कपो जेण न निद्धयसे कुणइ ॥ ७ ॥

(वरिणुसुत्त गा 36)

7 The soul who is endowed with righteousness, may sometimes commit some sinful activities but he does so innocently, and therefore the (kārmic) bond is negligible, because he does not commit those actions with wicked intentions (i.e. with a desire to injure others)

Exp Even in ordinary life, we look to the 'motive of the person committing a crime And if there is no motive or intention then the offender is let off with a light punishment

[XXIX]

Bhāvanā : Reflections

भावणाजोगसुद्धया जले नावा व आहिया ।
भावा व तीरसंपन्ना सव्वदुक्खा तिउट्ठ ॥ १ ॥

(सू० I 15 5)

1 He, whose soul is purified by (constantly) meditating on Reflections, is said to be like a ship (floating) on water, just as the ship reaches the shore (safely), he also reaches the end of all sorrows and miseries

Exp These Reflections or 'Mental Whispers' on the vanity and futility of human life, and the world in general, are a source of courage, and serve as a fillip and strength when a man is dejected and lepressed

जन्मं दुक्खं जरा दुक्खं रोगाणि मरणाणि य ।
अदो दुक्खो हु संसारो अत्थ कीसन्ति जन्तवो ॥ २ ॥

(उ० 19 15)

2 Birth is misery, old age is misery, and so are diseases and death Oh ! This saṃsāra, wherein living beings suffer pains and agonies, is nothing but misery,

इमं सरीरं अणिच्चं असुई असुखसंभवं ।
असासयावासमिणं दुक्खकेसाण भायणं ॥ ३ ॥

(उ० 19 12)

3 This body is not permanent it is impure and of impure origin it is but a temporary habitation (of the soul), and is (nothing but) a receptacle of suffering and pain

गन्मात्रं मिज्जंति बुयाबुयाणा णरा परे पचसिहा कुमारा ।
 बुयाणमा मज्झिमथेरमा य चयति ते आउखण पलीणा ॥ ४ ॥
 (सू. 17 10)

4 Some (living beings) die as embryos, others as babies who can or cannot (yet) talk still others as boys wearing tufts of hair others as youths, or in middle age, or in old age at the expiry of their life, all have to discard the body and depart (from this world)

वाराणि च सुया विव मित्ता य तह बन्धया ।
 जीयन्तमणुजीवन्ति मय नापुग्घयन्ति च ॥ ५ ॥
 (उ. 18 14)

5 Wives and sons, friends and relations, all depend on a man so long as he is living, but none of them follow him in death

त पक्कं तुच्छसरिरं से चिरिमय इदिय उ पायगेण ।
 भज्जा य पुत्ता वि य नायजा य दायारमच्चं अणुसंवायन्ति ॥ ६ ॥
 (उ. 13 25)

6 Having burnt his lone (forlorn) and worthless body on the funeral pile, his wives, sons, as well as other kinsmen follow another, who will provide for them (i.e. some one else, who now becomes the head of the family)

न तस्स दुक्खं विभयन्ति नाइओ न भित्तवग्गा न सुया न धन्ववा ।

एकौ सयं पच्चणुहोइ दुक्खं कस्तारमेव अणुजाइ कम्मं ॥ ७ ॥

(३० 13 23)

7 Neither his kinsmen, nor friends, nor sons, nor relations will share his sufferings, he (the doer) alone suffers his sorrows and misery, for, the karmā follows only the doer

नीदरन्ति मयं पुत्ता पियरं परमदुक्खिया ।

पियरो नि तद्वा पुत्ते वन्धू रायं तवं चरै ॥ ८ ॥

(३० 18 15)

8. The sons, in great sorrow (and bereavement), will remove the dead body of their father (to the cremation ground), and similarly the parents (remove) the dead bodies of (their) sons, and relatives (or brothers) O King ! Practise penance

अवभागमियम्मि वा इहे अह्वा उक्कमिप भयन्ति ।

एगस्स गहं य आगहं विदुमन्ता सरणे न नशई ॥ ९ ॥

(सू० 12 3 17)

9 When calamity befalls him, or when death approaches him, he has to go (to the other world), and come back (i.e. be reborn again) all alone, (therefore) the wise realise that parents, relatives, friends etc cannot give one (any) protection

केत्त्वा दुपरं च चउप्परं च खेतं गिहं धणधनं च सव्वं ।

सकम्मवीओ अवसी पयाइ परं भवं सुंदरपावगं वा ॥ १० ॥

(३० 13 24)

10 Leaving behind bipeds and quadrupeds, his fields, house, corn, wealth and (in fact) leaving everything, the helpless man, accompanied only by his karman, departs to the other world (or existence), whether it is good or bad (depending on his own karman)

Exp सक्तमबीज — It could also mean 'स्वकर्माबीज' — 'with his own Karman as the seed for his future birth. But the first sense is preferable.

माया पितृ पुत्रा माया भ्राता पुत्रा य ओरता ।

नालं ते मन ताणाय लुप्यतस्स सक्तमुणा ॥ ११ ॥

(४० 63)

11 Mother father, daughter in law, brother, wife, and one's own sons (all these) will not be able to afford me any protection, when I shall have to suffer for my actions

सख्य जने जद तुई सख्ये बाधि धर्ये भवे ।

सख्य पि ते अपजस नेव ताणाय तं तव ॥ १२ ॥

(४ 1439)

12 Even if the whole world belongs to you, and you own all the wealth (and treasures in the world), even then you will find all that (possession) inadequate (i.e. you will not be happy with it), and it will certainly not be able to save (protect) you (in the hour of death)

चिन्ता विनं च पुत्ते य जाइओ य परिगह ।

चिन्ताण अंतर्प सीर्य निरवेवखी परिव्यय ॥ १३ ॥

(म० 197)

13 Leaving his wealth, sons, kinsmen and (all) his property (possessions), and leaving sorrow that never ceases, a monk should move about without any (worldly) desires and expectations

बन्धव्यमोक्षो अज्ज्ञत्येव ॥ १३ ॥

(भाषा ५२)

14 Release from bondage is entirely dependent on one's own self (i.e. it is not caused by any external agency)

प्राप्तमूष अरण्ये वा जहा उ चर्यं मिते ।

एवं धम्मं चरिस्सामि संजमेण तवेण य ॥ १५ ॥

(व० 1977)

15 As a deer roams about in the forest, all by itself (all alone), even so I shall practise the religion by (observing) self-control and practising austerities

Exp This is called Mrgacaryā—wandering, or moving about all alone like a wild animal (or deer). Just as a wild animal does not care for any companion, even so a monk should not seek a companion in life. He should learn to lead ■ solitary life

■ मा णं तुत्थे देवाशुप्पिया. माणुस्सण्हु कामभोगेसु सज्जह रज्जह गिज्जह मुत्तह अज्जोववज्जह ॥ १६ ॥

(जल्ल० vol P. 114)

16 Do you not, therefore, O Beloved of Gods ! be attached to, interested in, be greedy of, be

infatuated and obsessed with human pleasures and enjoyments

Exp Mallī (the only female Tirthamkara), is addressing the six kings – her friends and companions in austerities in her previous birth

As a result of Mayasālya (deceit), she was born a woman. She used to practise more severe austerities on the sly or secretly, and thus she not only was guilty of a sort of breach of promise, but she was also guilty of deceit – *though in a good cause*. The story of Mallī is given in Nāyādharmakahāṇo ch VIII.

[XXX]

Leśyās

किण्वा नीला य काक ॥ तेन पद्मा तलेव य ।
सुकलेसा य छद्वा य नामाई तु जह्कर्म ॥ १ ॥

(च० 343)

1 The names, in due order, of the different Leśyās are as follows —

(1) Kṛṣṇā—black, (2) Nīlā — blue, (3) Kāpotā — grey, (4) Tejas — red, (5) Padma — yellow-pistal coloured, and (6) Śuklā—white

Exp The doctrine of Leśyās—‘ Colours or tinges of the soul ’ — is peculiar to Jainism. The soul, by nature, is pure and spotlessly white as crystal. But the Kārmic matter (Pudgala) that envelops the soul, produces the various colours or tinges, and they are said to be the colours of the soul. These Leśyās are the causes of the duration of karman. कर्मस्थितिहेतव हेत्या । They are also defined as अवसायविशेषा — the different conditions produced in the soul by the influence of different karman, they are, as it were, the reflection of the karman of the soul. Cp

कुम्भादेऽन्वयाविश्रान् परिणामो य आत्मन ।

रक्तदिग्मेव तत्राप्य लेख्यामन् प्रवर्तते ॥ (उत्त० अ००)

‘ The alteration produced on the soul, just as on a crystal by the presence of black things etc , is denoted

by the word *Leśya*. The *Leśyā*, or according to the above explanation, what produces *Leśya*, is a subtle substance accompanying the soul. The etymology of the word is rather obscure

ऐचासदप्यवतो तीर्हि अगुत्तो छसु अविरओ य ।

तिद्वारभपरिणओ सुदो साहसिओ नरो ॥ २ ॥

निद्वंधसपरिणामो निस्ससो अजिद्विओ ।

पयजोगसमाउत्तो किण्हलेसं तु परिणमे ॥ ३ ॥

(उ 3421-22)

2 & 3 A man who is urged by the five Āsravas (i.e. one who commits the five-fold sins), who is not guarded by the three Guptis, who has not ceased to injure the six-fold (living beings), commits cruel acts, is wicked and violent is not afraid of (is blind to) consequences, is hardhearted, and who has not subdued his senses,—such a man develops the black *Leśya*

इस्ताअमरिसअतवी अविज्जमाया अहीरिया य ।

गेही पओसे य सउं पमत्ते रसलोलुप सायगवेसप ॥ ४ ॥

आरमाआ अविरओ सुदो साहसिओ नरो ।

पयजोगसमाउत्तो नीललेसं तु परिणमे ॥ ५ ॥

(उ 3423-24)

4 & 5 A man possessing the following (bad) qualities viz. envy, anger, lack of austerities (self-control) ignorance deceit, shamelessness, greed, hatred, cunningness and wiles a man who is greedy of pleasures and always pursues (fresh) pleasures,

and enjoyments, who does not abstain from harmful (sinful) undertakings, who is wicked and violent, a man engrossed in such types of activities (possessing the above-mentioned bad qualities) develops the blue Lesyā

वैके वृकसमायरे नियडिह्ने अणुज्जुए ।

पालिउंभग ओवहिण मिच्छविट्ठी अणारिण ॥ ६ ॥

उप्फालगडुद्वारै य तेणे यावि य मच्छरी ।

पयजोगसमाउत्तो काउलेसं तु परिणमे ॥ ७ ॥

(उ० 34 25-26)

6 & 7 A man who is crooked (dishonest) in words and deeds, who is base (and treacherous), not straightforward, a dissembler and deceiver, given to prevarication and cheating, unrighteous (perverse and heretic), vile (ignoble), one who indulges in hurtful (insulting) and vile (or vituperative) talk, a thief, full of jealousy, a man of such (bad) habits, and engrossed in such activities, develops the grey Lesyā

नीयावित्ती अचवळे अमाई अकुऊहळे ।

विणीयविणए दंते जोमवं उवहाणवं ॥ ८ ॥

पियधम्मे दढधम्मेऽवज्जभीरु हिएसए ।

पयजोगसमाउत्तो तेऊलेसं तु परिणमे ॥ ९ ॥

(उ० 34 27-28)

8 & 9 A man who is humble (and modest), steadfast (not fickle-minded), free from deceit and inquisitiveness (morbid curiosity), well-disciplined

and restrained, attentive to his studies and duties, who loves religion, and is firm in (practising) it who is afraid of sin and strives after the good (of his self or who strives for the good of all), — a man of such habits and who is absorbed in such activities, develops the red *Leśya* (*Tejas*)

पयणुकोहमाणे य मायालोमे य पयणुष ।

पस्तचित्ते इत्थ्या जोगर्ह उवहाणस ॥ १० ॥

तद्वा पयणुवार्ह य उवर्सेते जिह्विण ।

पयजोगसमाउत्तो पम्हलेस तु परिणमे ॥ ११ ॥

(३ 34 29-30)

10 & 11 A man who has but little anger, pride, deceit, and greed, whose mind is calm and tranquil, who is well-controlled, who is (very) attentive and careful in his studies and duties, who speaks but little, is calm, and subdues his senses,—a man of such habits, and who is absorbed in such activities, develops the yellow-pastil *Leśyā* (*Padmā*)

अद्वुद्वाणि वज्जित्ता धम्मसुक्काणि ज्ञायण ।

पस्तचित्ते इत्थ्या समिण गुत्ते य सुत्तिसु ॥ १२ ॥

सरागे वीयरगे वा उवर्सेते जिह्विण ।

पयजोगसमाउत्तो सुक्कलेस तु परिणमे ॥ १३ ॥

(२ 34 31-32)

12 & 13 A man, who avoids the two types of evil meditation, viz. *Ārta* and *Raudra* — sinful and wicked thinking, but engages himself in auspicious thoughts, viz. *Dharma* and *Śukla dhyana* — Religious

and auspicious meditation, whose mind is at peace, who is self-controlled, who practises the (five) Samitis and (three) Guptis,—whether he still possesses passions or is entirely free from them, (but) is very peaceful and tranquil, and controls his senses,—a man of such habits, and absorbed in such activities develops the white Leśyā (Śuklā)

Exp Dhyāna Meditation, deep thinking It is of four types (i) Ārta, (ii) Raudra, (iii) Dharma and (iv) Śukla The first two are evil, and the last two are auspicious types of meditation.

किष्का नीला काक तिष्ठि वि पयाओ अहम्मलेसाओ ।
पयाहि तिहि वि जीवो दुग्गं उववज्जई ॥ १४ ॥

(३० 34 56)

14 The black, blue and grey Leśyās are sinful types of Leśyās By means of these three Leśyās the soul is born in miserable and low types of existence (such as hellish beings, lower animals etc)

तेरु पम्हा सुक्का तिष्ठि वि पयाओ धम्मलेसाओ ।
पयाहि तिहि वि जीवो सुग्गं उववज्जई ॥ १५ ॥

(३० 34 57)

15 The red, yellow, and white Leśyās are good and auspicious types of Leśyās By means of these (three), the soul attains a good form of existence (such as celestial or human birth)

तम्हा पयासि लेसार्ण अणुभावे वियाणिया ।

अप्पसत्थाओ वज्जित्ता पसत्थाओऽहिट्ठिय मुणी ॥ १६ ॥

(३- 34 61)

16 A monk should, therefore, know and comprehend the true nature (and effect) of these *Lesyās*, he should avoid the evil (inauspicious) ones, and adopt the good (auspicious) ones

[XXXI]

Mṛtṭyu . Death

माणुस्सं ख अणिच्चं वाहिजरा मरणवेयणापडरं ॥ १ ॥

(नीप० सूत्र-34)

1 Human birth is only momentary and abounds in diseases, old age, death, pangs and agonies

बहुरा बुद्धा य पास्तह गम्भत्या वि चयन्ति माणवा ।

क्षेपे जह चट्ठर्य हरे पवं आउत्तयम्मि तुट्ठरं ॥ २ ॥

(सू० I 2.12)

2 See, (in this world) young and old, and (sometimes) even in the mother's womb, human beings die . As a hawk (pounces upon and) catches a quail, so is the span of life snapped (by death), when the (term of) life is spent (exhausted)

Exp Just as a hawk pounces upon, and kills a quail all of a sudden, similarly Death comes down upon living beings, like a bolt from the blue . And it spares *none*, whether young or old, even the unborn. ' Death lays His icy hand on all '

जहेह सीहो य मिगं महाय मच्छु नरं नेह हु अन्तकाले ।

न तस्स माया व पिया थ माया कालम्मि तम्मसहरा मयन्ति ॥ ३ ॥

(उ० 13 22)

3 Just as a lion seizes an antelope (or an animal) and carries it off, so Death carries off a man in his

last hour (when his end has come) neither his mother nor father, nor brother can come to his help at that (crucial) time

Exp It is better to read तस्मी सह्य भवेति । सह्य (देरी)—A friend, companion rather than तस्मि भेसहरा etc which would mean—at the crucial hour, they cannot share even a part of his life the first reading is preferable

इह जीवित् राय असासयस्मि धर्मिणं तु पुण्यं अकुर्वमाणो ।
 ते सोयर्दं मन्त्रुसुहोवर्णीयं धम्म अकारुण परस्मि लोप ॥ ४ ॥
 (४. 13-21)

4 Oh King! he, who in this life which is but purely temporary has done absolutely no good actions, and has not (at all) practised religion,—such a man, (bitterly) repents when he becomes a prey to death, and reaches the next world (or birth)

अस्वस्थि मन्त्रुणा सक्खे अस्व अस्वस्थि पलायणी ।

जो जाये न मरिस्ससि खी हु कले सुप सिया ॥ ५ ॥

(४ 14 27)

5 He, who has (formed) friendship with Death (i.e. is on friendly terms with Death) or who is confident of escaping from Him or who knows (for certain) that he will not die he alone may expect the morrow (i.e. he alone can expect to see the next day dawn)

Exp How can you be sure of being alive to-morrow when you do not know when you will die?

So do not put off till to-morrow what you can do to-day.

अज्ज्ञवसाणनिमित्ते आहारे वेयणापराधाए ।

फासे आणापाणू सत्तविहं झिज्जए आउं ॥ ६ ॥

(स्थानाङ्क० vii)

6 Life diminishes in the following seven ways (seven causes of decay and death) —

- (1) Adhyavasāna Brooding over some (shocking) incident, sorrow, love, hatred, etc
- (2) Nimitta Wounds inflicted by weapons, etc
- (3) Āhāra (Excess of) food
- (4) Vedanā Suffering pain, agony, diseases etc
- (5) Parāghāta Wounds caused by falling down etc from great heights
- (6) Sparśa Coming into contact with a hard substance like stone etc, or a poisonous reptile, etc
- (7) Āna-prāna Respiration, when the respiratory system fails Suffocation, Asphyxia

जहा सागडिओ जाणं समं हिच्चा महापहं ।

विसमं भग्गमोदण्णो अक्खे भग्गस्मि सोयई ॥ ७ ॥

एवं धम्मं विउद्धम्म अहम्मं पडिवज्जिया ।

बाले मच्छुसुहं पत्ते अक्खे भग्गो व सोयई ॥ ८ ॥

(२० 5 14-15)

7 & 8 As a cart-driver, who knowingly leaves the even and smooth high way, and getting on a

rugged road, repents when the axle is broken, even so the fool, who transgresses religion (or abandons it), and embraces unrighteousness (sin), repents when he is a prey to death, like the cart-driver repenting for the broken axle.

Epx जाने-जानू—knowing, being aware of But it is possible that we have a pun here ज्ञान-यानम्—Vehicle भ्रुक-अक्ष - Axle and इन्द्रिय or sense organs 'When his sense-organs or इन्द्रिय are broken i.e. when he has lost their use and is a crippled old man,

सन्तिमे व इवे ताया अक्साया मारणस्तिया ।

अकाममरण येव सकाममरण तदा ॥ ९ ॥

बाह्याणि अकामं तु मरण असई भवे ।

पण्डितानि सकामं तु उक्कोसेण सदा भव ॥ १० ॥

(व 52-3)

9 & 10 There are said to be two types of death. I Sakama-marana Voluntary death, death with one's own will and II Akama-marana Involuntary death death against one's will Death against one's will or (involuntary) death is that of ignorant men, and it happens many times but voluntary, or death with one's own will, is that of the wise, and it comes only once.

Exp The ignorant die many deaths in the sense that they are born again and again. In the case of the wise, i.e. the Kevalins, they die only once Ukkosena - Utkanjena - Maximum.

तथो से मरणन्तस्मि चाले संतस्सई भया ।

अकाममरणं मरई धुत्तेव कलिणा जिण ॥ ११ ॥

(उ० 5-16)

11 And then, at the hour of death, the fool is tortured and trembles with fear, he dies the death against his will (involuntary death), having lost his only chance, like a gambler vanquished by Kali.

Exp Kali - A technical term from the play of dice, a particular throw of the dice

न संतसंति मरणंते सीलवन्ता बहुसुया ॥ १२ ॥

(उ० 5-29)

12 (But) the virtuous and the learned are not in the least afraid at the time of death

बालमरणानि बहुसो अकाममरणानि चेद बहुयाणि ।

मरिहिति ते वरावा जिणवयर्थे जे न जाणति ॥ १३ ॥

(उ० 36-260)

13 Those miserable wretches, who do not know the creed of the Jinās, will many a time die the deaths of the ignorant and the fool, and also 'deaths against one's own will' (i.e. involuntary deaths).

Para-bhava : Rebirth

तेणावि जं कर्यं कम्म सुह वा जइ वा इह ।
कम्मणा तेण ससुत्तो मच्छई उ परं भवे ॥ १ ॥

(४० 18 17)

1 And whatever actions he (a man) may have committed, good or bad, accompanied by that Karman only, he goes to the next form of existence

अस्साण जो महेत्तं तु अपाहेज्जो पयज्जई ।
मच्छन्तो सो इही होइ सुहातण्हाविबज्जिओ ॥ २ ॥
एव धम्मं अकाकण जो मच्छइ परं भव ।
मच्छन्तो सो इही होइ बाहिरोमेहिं पीडिओ ॥ ३ ॥
अस्साण जो महेत्तं तु अपाहेज्जो पयज्जई ।
मच्छन्तो सो सुही होइ सुहातण्हाविबज्जिओ ॥ ४ ॥
एव धम्मं पि काकण जो मच्छइ परं भव ।
मच्छन्तो सो सुही होइ अव्यकम्मे अवेषये ॥ ५ ॥

(३ 19 18-21)

2 He who embarks on (undertakes) a long journey, with no provisions (for the road) will come to grief on his way (there), suffering from hunger and thirst.

3 Similarly he, who starts for (goes to) the next world without having followed religion, will come to grief on his way there being afflicted by illness and disease.

4 (On the other hand) he, who starts on a long journey equipped with (proper) provisions, will be happy (and comfortable) on his way there, being free from (the pangs of) hunger and thirst.

5 Similarly he who, having practised religion, starts (his journey) for the next world, will be happy on his journey there, as he will have little Karman and little suffering (He will not be burdened with the load of Karman, and consequently his suffering will also be less)

इह जीवितं अजितमेता पद्मद्वयं समादिजोषेहि ।

ते कामभोगसन्निद्धा उदवज्जन्ति आसुरे काय ॥ ६ ॥

(उ० ४ 14)

6 Those, who (even after becoming monks) do not discipline their lives (i.e. do not adhere to discipline), are (said to be) fallen from meditation and ascetic practices (austerities), they are greedy of pleasures, and enjoyments, good and tasty food, and are born again as Asuras

जे केह वाला इह जीवितद्वी पायाइं कस्माइं करेन्ति रुद्धा ।

ते घोररुद्धे तमिस्रंध्यारे तिष्ठामितावे नरप पडंति ॥ ७ ॥

(सू० I 5 1-5)

7 All those cruel and ignorant fools who, in this world, for the sake of worldly life commit sinful actions, will sink (fall) into the horrible hell which is enveloped in dense darkness, and is full of intense suffering

मा पच्छ असाधुता मये अच्छेही अनुसास अप्पगं ।
अहिय च असाधु सोयई से यणई परिवेयई वहुं ॥ ८ ॥
(सू. I 277)

8 Lest the lot of the wicked should befall you, get over (escape) the influence of senses, and discipline yourself a bad (wicked) man grieves much, he howls (groans) and bewails a lot (when he goes to hell)

जहाऽऽपस समुद्धिस्त कोइ पोसेज्ज पल्लयं ।
ओयणं जवसं वेज्जा पोसेज्जावि सयंगणे ॥ ९ ॥
तज्जी से पुट्ठे परिवुट्ठे जावमेए महोदरे ।
पीणिए विज्जे वेहे आपस परिकसए ॥ १० ॥
जाव न पए आपसे ताय जीवइ से इही ।
अह पसमि आपसे सीसे उरुण्ण भुज्जई ॥ ११ ॥
जहा से सलु ओरममे आपसाए समीहिए ।
एवं वल्ले अहमिहे वडई मरयाउयं ॥ १२ ॥

(व. 7 1-4)

9 Just as somebody with a view to (entertain) a guest, brings up a young ram gives it rice and gram, and feeds it in his yard

10. Then when it is fed and becomes big, fat, and large-bellied is fattened, and has a plump body, it awaits (i.e. becomes ready for) the guest

11. So long as no guest arrives the miserable (wretch) lives but as soon as a guest arrives its head is cut off, and it is eaten

12 As the ram is intended for a guest, even so the ignorant and the worst type of sinner longs for (i.e. ■ destined for or awaits) the life in hell

जहा कागिणिण हेउं सहस्सं हारण नरो ।

अपत्थं अंवमं मोच्चा राया रज्जं तु हारण ॥ १३ ॥

पवं माणुस्सगा कामा देवकामाण अन्तिण ।

सहस्सगुणिया भुज्जो आउं कामा य विव्विया ॥ १४ ॥

अणेगवासानउया जा सा पणवओ तिई ।

जाणि जीयन्ति दुम्मेहा ऊणे वाससयाउण ॥ १५ ॥

(उ० 7 11-13)

13 Just as a man, for the sake of one Kākīnī (risked and) lost a thousand (Kārsāpanas), or as a king lost his kingdom (as well as his life), by eating man oes, which he was forbidden to do

14 Even so are human pleasures compared with (lit by the side of) divine pleasures, divine life and divine pleasures are thousand times, and even more, superior (to human life and pleasures)

15 The duration of life of one, who is endowed with (excellent) knowledge, is many Nayutas of years, but the ignorant and evil-minded ones stake (lose) all that for the sake of a (paltry) life of less than ■ hundred years

Exp Kākīnī—Eightieth part of a Kārsāpana, a coin current in ancient India. The stories alluded to are from every day life, cp Pennywise and Pound-foolish. Sometimes a man loses a large sum of money in trying to save a few paise. Similarly, when a

patient is told to live on a diet, and give up certain foods and drinks, he succumbs to the temptation, and consequently loses his life.

Nayuta—A very huge period of time

अहा य तिष्ठि वणिजा मूलं चेतुष निगमया ।
 एमोअस्य लहर्ह लाभ एमो मूलेण आगमो ॥ १६ ॥
 एमो मूलं पि हारिता आगमो तस्य वाणिजो ।
 वयहार उवमा एसा एव चम्मे वियाणह ॥ १७ ॥
 (३ 7 14 15)

16 & 17 Just as, for instance, three merchants (once) set out on their travels, each with his (own) capital one of them made a profit the second returned (only) with his capital, but the third merchant returned home having lost even his capital This parable is taken from common (everyday) life Know that it is even so in religion.

माणुससं भवे मूलं कामी देवमर्ह भवे ।
 मूलच्छेपण जीवाण नरगतिरिक्खसण धुव ॥ १८ ॥
 (३-7 16)

18 Human life is the capital profit is (comparable to) celestial existence through loss of the capital men are sure to be born either as denizens of hell, or as lower creatures.

एव जियं स्पेहाण दुलिया वालं च पदियं ।
 मूलिय ते पवेसन्ति माणुसि ओपिमेन्ति जे ॥ १९ ॥
 (३-7 19)

19 Considering thus the loss (that is likely to be incurred), one should weigh (the pros and cons, or

the consequences of the life led by) the ignorant and the wise, those, who are reborn again as human beings, may be said to have brought back (at least) their capital

Exp This parable is also taken from common life, and the application is also such that it can be understood by even a man in the street. And there in lies the beauty of the Āgama texts. The illustrations, parables, similes are all from common or everyday experience

वेमायाहिं सिक्खाहिं जे नरा गिहिसुब्बया ।

उदेन्ति माणुसे जोगिं कम्मसच्चा हु पाणिणो ॥ २० ॥

(३० 7-20)

20 Those men who, through the exercise of various vows and disciplines, become pious householders (or householders practising well all the vows etc.), will (again) be born as human beings. For, all living beings, verily, reap the fruit of their (own) actions (Karman)

Exp Karman is the only real thing, all else is unreal, in that it does not help a man. According to the commentators, souls get human birth through four causes —

- (1) Prakṛtisubhadratā—Kind disposition
- (2) Prakṛtavinītatā—Love of discipline
- (3) Sānuśrūtā—Compassion (for all living beings)
- (4) Amatsarītā—Absence of jealousy.

जेसि तु विठला सिक्ता मूर्ध्नि ॥ अद्विष्ट्या ।
सीलवन्ता सर्वसिक्ता अवीणा जन्ति देवर्ष ॥ २१ ॥

(उ 721)

21 But those (men) of strong (rigorous) discipline, who practise excellent virtues (vows), and possess special (distinctive) good qualities, who are never depressed and dejected, can be said to have increased (multiplied) their capital and go to the world of celestial beings

कुसुममेता इमे कामा सज्जिह्वस्मि आउष ।

करस्य हेतुं पुष्पाकांठं जोगवक्ष्मे न संविदे ॥ २२ ॥

(उ 724)

22 In this very limited (span of) life (allotted to human beings), these worldly pleasures are but like (a dew-drop dangling on) the tip of a blade of grass! For the sake of what (or with what object in view) then, does a man not care to comprehend (realise) the (value of) acquiring and protecting (the precious possession of) human life (and higher gain)?

Exp Life is hemmed in - beset - with so many dangers and difficulties, and one can never tell when it will come to an end abruptly. The so-called pleasures and enjoyments are but ephemeral. It is like trying to catch a few stray drops of honey which may accidentally fall in the mouth of a man, who is clutching at a straw while about to fall in a well. The straw is being gnawed at by rats. The man cannot come out of the well as there is a tiger and

a wild elephant waiting to make short work of him outside. At the bottom of the well, there is a huge boa-constrictor, with its mouth gaping wide to swallow the man the moment he falls down. As the wild elephant in its fury gives a blow to the Banyan tree near the well, the bee-hive is disturbed, and drops of honey from the honey-comb start dripping down. Even in that precarious situation, the man tries to lick the stray drops of honey that fall on his body. Human pleasures are also, likewise, precarious and of very short duration, and beset with dangers and calamities. This is the famous मधुकिन्दुरहान्त—The analogy of a drop of honey.

Yoga — New acquisition, getting something which one does not possess. Kṣema — Guarding or protecting something already acquired.

Man has already obtained human life. It is a precious acquisition and he should guard it very carefully. And he should also strive to achieve something more and higher, viz. divine life or liberation. But if he is blind to this, he will risk and lose his human birth for something which is trash, and then repent only when it is too late.

पच्छा वि ते पथाया स्त्रिप्यं गच्छन्ति अमरमवणादं ।
जेसिं पिओ तवो संजमो य खती य वंमचेरं च ॥ २३ ॥

(दश० 4 28)

23 Those, who hold these things as very dear (in their heart, i.e. are keen on it), viz. austerities

self-control, forgivingness, and celibacy, they quickly reach the abodes of celestial beings, even if they have renounced the world late (i.e. late in life)

Exp If a man has the right frame of mind, if he makes a correct and proper choice then it does not matter whether he is a householder or a monk. The external marks and signs (Bāhyalinga) are immaterial. Such a householder is in reality a monk (Bhāvatah), and so even if he actually renounces the world late in life (i.e. in old age), he will attain heaven, or sometimes even Mokṣa (liberation)

इही शूरं जसो बण्णे आउ सुहमयुतरं ।

सुज्जो जत्थ मय्यस्सेसु तस्य से उववज्जरं ॥ १४ ॥

(३० 7 27)

24 He is again born as a human being, after his celestial life is exhausted (in a family) where there is prosperity and plenty, splendour (and glory), name and fame, longevity, and eminent happiness

Exp Cp प्राण पुञ्जितो लोकदुषि वा शशतो वना ।

शुचीनां धीमतां गेहे बोधप्रदोऽपिवाक्ये ॥ (नग० 6-41)

अकुर्वन्तो जर्वं जत्थि कम्मं नत्थि विजाणह ।

विभाय से मद्धारवारे जेव जर्वं न सिज्जह ॥ १५ ॥

(६० 1 15 7)

25 He, who does not undertake any fresh acts, does not acquire any new (Karma) he knows the (nature of) Karma truly and well (thoroughly). Having thus thoroughly known and comprehended

(Karman and Nirjarā also), he becomes a great hero (on the battlefield of samsāra), and then he is neither born (again), nor does he die (again)

Exp Such ■ man, a great hero, destroys the enemies in the form of Karman, and is then freed from samsāra, as he has become victorious in the last battle. Just as one must know the enemy fully, before attacking him, similarly one must know the true nature of Karman, and then only one can understand, and plan ways and means to destroy it Nirjarā—Destruction of Karman जाई = जायई ।

Naraka-vedanā Tortures in Hell

The concepts of heaven and hell are a necessary corollary of the belief in the transmigration of the soul. Every orthodox system of Indian Philosophy believes in the latter and so naturally in the existence of heaven and hell. We find, e.g. in our everyday life men being punished for crimes. And just as there are prisons here for the guilty and the criminals, even so there are supposed to be hells for those who are morally guilty, and who cannot be adequately punished in this world. Heaven is the reward for good actions, and hell the punishment for bad deeds.

नेत्रयस्ताप कर्म्म फरेत्ता नेत्रयस्तु उद्वज्जमि तं जहा—
महारमयाप, महापरिग्राहयाप, पंचिदियवहेर्ण, कुणिमाहारेण ॥ १ ॥
(श्रीप० 56)

1 Living beings are born in hell because of their own karman. That (karman) is as follows —

- (i) By doing actions that involve great injury to living beings (e.g. waging a war, man-slaughter, etc)
- (ii) By amassing (illegitimately) vast possessions (that is possible only by depriving many others of their possessions)
- (iii) By killing five-sensed living creatures.
- (iv) By eating flesh.

Exp There are supposed to be seven hells, corresponding to seven earths. These hells are said to be situated below the Madhyaloka, and are enveloped in utter darkness.

जारिस्ता माणुसे छोए ताया दीसन्ति वेयणा ।

एसो अणंतयुणिया नरणसु दुक्खवेयणा ॥ २ ॥

(३० 1973)

2 Oh father! the suffering of pain in hell is infinitely more (intense and) painful than the suffering as seen (ie experienced) in the world of men.

अच्छिनिमीलियमेत्तं मत्थि सुहं दुक्खमेव पञ्चिद्वं ।

नरण नेरय्याणं अहोनिस्सं पक्खमाणायणं ॥ ३ ॥

(जीवा० प्रति० ३३९५)

3 In hell, the hellish beings, who are tortured (and suffer for their actions) throughout day and night, get no happiness whatsoever, even for the duration of the winking of eyes, there is continuous (non-stop) misery and sorrow (in store for them).

अइसीदं अइउण्हं अइउण्हा अइउण्हा अइमयं वा ।

निरण नेरय्याणं दुक्खस्यदं अविस्तामं ॥ ४ ॥

(जीवा० प्रति० ३३९५)

4 In hell the hellish beings have to suffer without break (or respite) hundreds of sorrows (and sufferings) like excessive cold, intense heat, intense thirst, intense hunger, and excessive fear

जहा इह अगणी उण्हो इत्तोऽणतणुणे तहिं ॥ ५ ॥

जहा इम इहं सीय इत्तोऽणतणुणे तहिं ॥ ६ ॥

(उ 19 47-48)

5 & 6 Though fire be hot here, it is infinitely more so there : Though there may be cold here, it is of infinitely greater intensity there (in hell)

छिंदंति बालस्स सुरेण नहं उट्ठे वि छिंदंति इवे वि कण्णे ।
जिम्म बिणिक्कस्स विहत्थिमित्तं तिस्सहं सुहाहिऽमिताययति ॥७॥
(सू० I 51 22)

7 They cut off the nose of the ignorant (sinner) with a razor, they also cut off his lips and ears pulling out his tongue a span's length they torment him (by piercing it) with sharp pikes.

Exp परमाहन्मिया - परमअहमिका । Just as there are wardens in prison, similarly there are these beings in hell who are in charge of hellish beings.

ते तिप्पमाणा तल्लसंपुंवे व राहंविद्य तत्थ धणंति बाला ।

मल्लति ते सोणियपूयमसं पज्जोइया सारपइद्वियंमा ॥ ८ ॥

(सू I 51 23)

8. Those ignorant (sinners) dripping (with blood), shriek loudly day and night, like the dry leaves of palm trees (rustling in the wind) Their blood, matter (fat), and flesh are dropping off (from their bodies), while they are being roasted, and their bodies are being smeared with natron (salt)

रहिरे पुणो वच्चसमुत्तिरंमे मित्तुत्तमंमे वरिवत्तयंता ।

पयति जं वेरअप फुरंति सजीवमच्छे व अयोकयल्ले ॥९॥

(सू I 51 15)

9 And they turn the writhing hellish beings (victims) round, and stew them like living fish, in an iron caldron filled with their own blood (in their own juice), their limbs covered with ordure and their heads cut off

नो चेद्य ते तस्य मसीभवन्ति य भिज्जई तित्त्वमिवेयणाप ।
तमाणुभारं अणुयेक्यंता दुधस्सन्ति दुधस्सी इह दुक्कडेणं ॥ १० ॥
(स० I 5116)

10 And yet they are not reduced to ashes, nor do they die of their excessive tortures and pains, but experiencing and undergoing the punishment for their sinful actions, the miserable wretches suffer for their misdeeds

Exp If they were to die before suffering their term, they would escape the punishment, and so they are not allowed to die Just as a prisoner, awarded capital punishment or life sentence, is not allowed to commit suicide, because in that case the law does not have its revenge

ते णं तस्य णिच्चं भीया णिच्चं तसिया णिच्चं ह्रुहिया
णिच्चं उद्विगा णिच्चं उपप्युआ णिच्चं वहिया णिच्चं परममसुम-
मउलमणुबद्धं निरयमवं पच्चणुभवमाणा विहरन्ति ॥ ११ ॥
(जीवा० प्रति० 3289)

11 They (hellish beings) live there in constant fear and alarm, always hungry and disgusted, always depressed, always wounded and bleeding, and always experiencing the agonies in hell, which is very evil, and firmly bound by bad karman

नरक्याणं मते । केवलयकालं त्रिं पञ्चता । गोयमा । जहन्नेण
वसवाससहस्तरां अक्कासेण तेत्तीसं सामरोवमां ॥ १२ ॥

(जीवा = प्रति 33.222)

12 O Revered Sir ! what is the duration of life of hellish beings ? O Gautama ! the minimum life of a hellish being is ten thousand years and the maximum is thirtythree Sāgaropamās.

Exp Palyopamā and Sagaropamā These are huge periods of time.

पयाणि सौख्या णरगाणि भीरे न हिंसय किञ्चण सज्जलोप ।
पणेतविट्ठी अपरिमहे उ बुजिज्ज लोयस्स वसं न गच्छे ॥ १३ ॥
(स. 15224)

13 A wise man, hearing (i.e. knowing) of these (tortures in) hells, should never kill any living beings in the whole world having firm faith (believing absolutely) in the true doctrine, and renouncing all possessions (and property) he should know (the right faith) and should never be a slave to the world (i.e. should never allow himself to be tempted by worldly things)

[XXXIV]

Śikṣāpāda : Discipline

इह मायुस्तए ठाणे चम्ममाराहिउं नरा ॥ १ ॥

(सु० I 15 15)

1 Here, in this world, men are (born) for practising (propitiating) religion

Exp What is, or what should be the purpose of human life ? The answer is — Practice of religion Man is the crown of creation, and is endowed with reason or Buddha And he must, therefore, make the best of the opportunity

जाईमरणं परिन्नाय चरे संकमणे वडे ॥ २ ॥

(आवा० I 2 3)

2 Having (thoroughly) realised and understood (the cycle of) birth and death (i e samsāra), a man should live (move about), being firm in the rules of good conduct

कसेहि अप्पाणे जरेहि अप्पाणे ॥ ३ ॥

(आवा० I 4 9)

3 O Man ! emaciate yourself, and waste yourself (i e undergo physical hardships by austerities)

सद्व्यं सुचिण्ण सफलं नराणं ॥ ४ ॥

(उ० 13-10)

4 Every good deed done shall have its reward (will bear fruit) for men

Exp A good deed is never wasted But one must have faith and patience There are some actions which bear fruit immediately e.g. if a man jumps from a hill top or takes deadly poison the effect would be instantaneous But when a patient takes a tonic prescribed by his physician, he cannot expect any quick results Same is the case with good actions

सस्य खलु सो कुर्णो ओ मनो कुर्णो वर ।

जयेय मन्दुमिच्छेज्जा तस्य कुम्बिज्ज सास्य ॥ ५ ॥

(व० १२६)

5 He, who builds a house (somewhere) on the way (i.e. before reaching his final destination), is doing a dubious thing (i.e. he has undertaken a risky venture) he should (better) build a permanent residence, only in the place where he wants to go

Exp If a traveller starts building a house for himself on his way, he is doing an unwise or imprudent thing. Even commonsense teaches us this much We are like travellers on this planet Our final destination is somewhere else

वेराई कुट्ठा वेरी तओ वेरिई रज्जई ।

पायोवगा य आरमा दुक्खफासा य अन्तसो ॥ ६ ॥

(व० १८७)

6 A hater goes on hating (others), (or a cruel man goes on indulging in cruelties) and then takes delight in his hatred (cruelties) But (he is not aware that all) harmful activities are sinful, and ultimately bring about (make him suffer) miseries.

10 There are some (opponents) who argue that pleasant things (effects) are obtained (only) from pleasant things (causes). But these men scorn (scoff at) the noble path, capable of the highest good.

Exp The argument of the opponents is Like cause like effect. From good, can be produced good, and from bad, only bad will result. How can you, then, expect heavenly pleasures by giving all sorts of discomforts to your body? Of course this is a diabolically wicked argument.

Jacobi quotes the following verse from the commentary purporting to belong to the Pustimārga (?) a Tantric sect of the Buddhists. In that case our Gāthā is a diatribe against them.

मनुज मोक्षं मुक्ता मनुजं स्वभासन् ।

मनुजसि भगवत्सि मनुजं सायं मुनी ॥

मा परं अवगम्यन्ता अप्येवं लुपहा बहु ।

पयस्त उ अमोक्षाय अयोहारि ह्य सुरह ॥ ११ ॥

(Ch. I 347)

11 Do not, by disdaining this (right faith or path), lose (sacrifice) much for the sake of little. By not discarding this (false faith or wrong path), you will repent later on, like one (merchant) who carried the load of iron.

Exp This story is told in Rāyapasenajjam by Kesikumāra Samana to king Paesi. Some merchants started on a journey. They first came upon a mine

of iron All of them took a load of iron with them and proceeded forward In due course, they came upon mines of copper, lead, silver, and finally gold All, except one merchant, discarded their previous burden in exchange for one more precious But one man would not discard the load of iron Now, just as because of his obstinacy and pig-headedness, he lost so much for so little, similarly people who cling to false faiths, will suffer a great loss

जहा य अंशप्यमवा बलमा अंशं बलानप्यमवं जहा य ।
 एमेव मोहाययणं सु तण्हा मोहं च तण्हाययणं वयन्ति ॥१७॥
 (सू. 326)

12 As a crane is produced from an egg, and an egg is produced from a crane, so they (the wise) say that desire is the origin (cause) of delusion, and delusion (in its turn) is the origin of desire.

Exp This is a vicious circle A man caught in this whirling or eddies, must make a strenuous effort to get out of it, otherwise he is lost

पदमं नानं तयो दया एवं चिट्ठं खल्वसेजए ।
 अन्नाणी किं काही किं वा नाहिइ ~ एवम ॥ १३ ॥
 (दश. 410)

13 First there is (must be) knowledge, then (should follow) compassion (for living beings), then only can he obtain the status of a fully self-controlled monk What can an ignotamus do ?

Exp Knowledge is of paramount importance Unless he knows what is life and what is non-life, how will he be able to practise Ahimsa?

इहहा उ मुदादार्ह मुहाजीवी वि इहहा ।

मुदादार्ह मुहाजीवी वो वि गच्छन्ति सोमम ॥ १४ ॥

(दश 5 : 100)

14 Those who give for nothing (i.e. without any selfish motive), and those who receive for nothing, both these types are very rare (to be met with in this world) Both of them attain a good state of existence after death

Exp Just as there is grace in giving, so also there is grace in receiving. The giver, while giving, should give as a part of his duty, and should not expect *anything* in return. And the receiver also, no matter what and how much he receives, should accept it in the same spirit. Of course, this applies only to monks. They should not, in any way, undertake anything for their livelihood. This is to refute the doctrine of the Ājīvikas.

अत्येव पासे क्व इप्पउत्तं काप्पम धाया अद्द माणसेण ।

तत्येव धीरो पटिस्ताहरेज्जा आइप्पमिअ वत्तलीणं ॥ १५ ॥

(दश ५ : 214)

15 The moment a monk sees (realises) that he has committed an evil act (or mis-behaved), either in thoughts, words or deeds, he should instantly withdraw himself (from it, or shrink from it) as a

noble horse (comes to a halt) instantly the reins
(are pulled)

Exp The moment he sees and realises his
mistake, he should immediately correct himself

सीहं जहा खुट्टुमिमा चरंता दूरे चरंती परिसंकमाणा ॥
एवं तु मेहावि समिक्खं धम्मं दूरेण पावं परिवज्जएज्जा ॥१६॥
(सू० I 10,20)

16 Just as the smaller (weak) animals keep
away from a lion, being afraid of him, even so a wise
man, discerning the religion, should keep himself
away (at a distance) from sin

Exp He should instinctively shrink from sin,
just as the smaller animals in the forest keep away
from a lion or a tiger

अलोयण निरवलावे आवर्इसु व्हधम्मया ।
अणिस्सिओवहाणे य सिक्खा निप्यहि ॥ १७ ॥
अण्णायया अलोमे य तितिक्खा अज्जवे सुई ।
सम्मदिट्ठी समाही य आघारे विणओवए ॥ १८ ॥
धिर्इमई य संवेमे पणिही सुविहि संवरे ।
अत्तदोसोवसंहारे सज्जकामविरत्तया ॥ १९ ॥
पच्चक्खाणे विउस्सग्गे अप्यमादे लवालवे ।
झाणसंवरजोगे य उवए मरुणंतिए ॥ २० ॥
संगाणं च परिण्णया पायच्छित्तकरणे वि य ।
आराहणा य मरणंते बत्तीसं जोगसंगहा ॥ २१ ॥

(सम० 32)

17 — 21 The following thirty-two योगसङ्ग्रह or
शिक्षापद — Steps of Discipline — have been pointed
out by the wise . they are as follows —

- (1) *Ālocanā* Faithful confession of sins, committed knowingly or unknowingly before the preceptor
- (2) *Nirapalīpa* : Not to reveal *Ālocanā* to others.
- (3) *Apatsu Dṛḍha-dharmatā* Keeping firm faith in religion, even in times of distress and difficulties. To regard religion as the firm sheet-anchor
- (4) *Aniśrita-upadhīna* To practise austerities without any ulterior motive Penance for the sake of penance
- (5) *Śikṣā* Learning, training (discipline)
- (6) *Nispratīkarmatā* : Disregarding the body No toilet of the body or not to pamper it, even in illness etc no nursing
- (7) *Ajñatātā* *Visiting only unknown houses and families on his begging round*
- (8) *Alobha* Not to be greedy or desirous of good things or not to wish to have them more when obtained
- (9) *Titikṣā* Patient suffering
- (10) *Ārjava* : Straightforwardness
- (11) *Śucitā* Purity in penance. (It is not the bodily purity that matters, but mental purity)
- (12) *Samyak-Dṛṣṭi* Righteousness Right Faith
- (13) *Samādhi* Tranquility, peace of mind
- (14) *Ācāra* Observance of the five-fold rules of conduct, i.e. the five great vows.

- (15) Vinayopeta Possessing humility, discipline
- (16) Dhṛtimatī Possessing courage, fortitude
- (17) Samvega Keen desire or craving for Mokṣa.
- (18) Pranidhī To have a balanced mind To remain calm and cool, com मायाजल्य न कर्म
- (19) Suvidhī To be meticulous in the practice of all the rules of monkhood
- (20) Samvara To guard one's self against the Āsravas To put a stop to them
- (21) Ātmadosa-upasamhāra Shrinking from, i.e. giving up all faults that are likely to cause harm to the soul
- (22) Sarva-kāma-viraktatā To be indifferent to all pleasures and enjoyments
- (23 & 24) Pratyākhyāna Complete renunciation of karman, and all worldly activities Com मूढगुणविषये उत्तरगुणविषये च ।
- (25) Vyutsarga — Kāyotsarga Abandoning all bodily care, and sitting or standing in one particular posture (Āsana), and to meditate on the self
- (26) Apramāda To be very careful and watchful against any transgression or violation of the rules and vows etc
- (27) Lavālave Doing prescribed duties at the proper or stipulated time

(28) *Dhyana-samvata-yoga* To train or discipline one's thoughts towards samvata—craving for Mokṣa

(29) *Maranāntika ~ udaya* To suffer patiently all sufferings and calamities even if they are likely to bring about his death

(30) *Saṅga-parigṛīya* Severing all contacts with former relatives, friends etc

(31) *Prayasatta* Expiation this is a corollary of *Ālocana* Mere oral confession will not do He must sincerely repent for the mistakes, and also undergo some expiation for them

(32) *Āradhana (maranante)* To be keen on propitiating the vows at the time of or until death

Exp A man may lead a very pious life But the last hour is very important If he does not die a peaceful and pious death then all his penance is wasted So he must strive to remain a good and pious monk especially in his last moment Cp

अन्तराष्ट्रे च मायेव स्मर कुत्वा कवेवम् ।

य प्रभाति स मद्भाव वाति वास्त्वन् संशय ॥ (भग० 85)

नाणस्स सद्वस्स पणासणाए अन्नाजमोहस्स विवज्जणाए ।

रामस्स दोसस्स य संशयणं पणस्तत्तावस्स समुपेह मोक्षत्वं ॥२१॥

(३ 32.2)

22. By the light of universal knowledge (omni-science) by the avoidance of ignorance and delusion by totally destroying love and hatred the soul attains Mokṣa which is (nothing but) absolute bliss.

से हु चक्खू मणुस्साणं जे कंसाए य अंतए ।

अंतेण खुरो वहई चक्कं अंतेण लोट्टई ॥ १३ ॥

(मू० I 15 14)

23 He, truly is the eye (guide) of men, who dwells on the end of desire (i.e. who has no desires), a razor runs on its edge (i.e. the razor's end or edge only is useful), and a wheel rolls (only) on its end (i.e. the rim).

अंताणि धीरा सेवन्ति तेण अंतकरा इह ॥ १४ ॥

(सू० I 15 15)

24 The wise resort to the ends of things (or take only rough and coarse food,) and hence they are called 'Makers of End' here (in this world)

Exp 'अन्तर'—Cp the title अलगदसाओ—The Eighth Aṅga of the Jām Canon. It contains the stories of men who attained liberation in that very birth

अन—(1) The real nature of things (वस्तुस्वरूप),
(2) Rough and coarse things

षडे वयइ कोहेणे 171
 अंधिया पुतिया चेव 31
 आठकण्य चेव अ० 97
 आणानिहेसरुने 137
 आयरिय कुबिरे नन्वा 144
 आयरिएहि वाहिसो 148
 आयानुले पयानु 74
 आयानुदाही चव 109
 आरमाओ भविराओ 200
 आरमाओ बीजणाइणो 90
 आरमाओ सवदे वा 148
 आरमाओ निरवजावे 231
 आवभा बीहमहावाण 227
 आसनाओ न पुच्छेज्या 142
 आहवच सवन कर्तुं 80
 आहारमिच्छे मियमे 106

ए चउरिदिना एए 32
 ए बेइदिना एए 30
 एह्दीगारविए एगे 145
 एह्दी जुई असो वणो 218
 एह्दीपुरिससिद्धा न 18
 ए च मे अरिय इम 162
 इम सरीरं अणिल्वे 193
 इरिया मासेवणादाणे 120
 इस्ताअमरिसअतवो 200
 इह बीविए राम 206
 इह बीवियमेव पासदा 156
 इह जीविये अणियमेता 211

इह बालुत्सए ठगे 225
 इमेगे उ भासन्ति 227
 इह जोए निणिवारात्स 134
 इन्दवेवमाइया ॥1
 इन्दिराये विवजिता 121

उन्वारं पासवण 125
 उण्यणं माह्दीदेज्या 118
 उण्णालणमुट्टुवाइ व 201
 उलो वुत्तुको व हो 151
 उवरेवो होइ भोगेहु 151
 उवसमेव हने कोई 170

एए पासकरे जुदे 181
 एकरमि वनवेरे ॥1
 एक्कमूए अरन्ने वा 197
 एक्कमाउवेकर होइ 108
 एगे मूळं पि इरिया 214
 एमेए समणा मुत्ता 112
 एव ह वाणिज्यो सारं 75
 एव मिव सवेदाए 214
 एव सक्कमविरिय 185
 एवार्द कायाई व० 78
 एवार्द अट्ट ठागाई 128
 एवाओ अट्ट सविईओ 120
 एवाओ पव सविईओ (एत्ते) 126
 एवाओ पव सविईओ व० 129
 एवाणि सोक्का परणाणि 224
 एव हु समणा एगे 108

एव कामेसं वि० 156
 एव गुणसमाख्या 182
 एवं तु संजयस्त्वावि 42
 एवं धम्मं अकाळं 210
 एव धम्मं पि काळं 210
 एव धम्मं विस्वक्कम्म 207
 एव धम्मस्स विणजो 135
 एव माणुस्सया कामा 213
 एवं लग्गन्ति दुस्सेहा 151
 एविन्दियत्था य मणस्स 160
 एसा पवयणमाया 180
 ओराता तसा जे उ 29
 ओहोवहोवगद्वि 124
 कणकुण्डग चहसाण 148
 कप्पासद्धिठमिजा य 81
 कम्ममेगे पवेदेन्ति 188
 कम्मणा वमणो होइ 181
 कसायपन्थस्सपिण 172
 कसिण पि ओ इम 99
 कत्तेहि अप्पाण 225
 कहं चरे कहं चिट्ठे 112
 कहं तु कुज्जा सामण 105
 कहिं पडिह्या सिद्धा 14
 कामकामी दल्ल जयं 157
 कामाणुमिदिप्पमव 157
 कामेहि य सव्वेहि गिद्धा 30
 फायगुत्तयाए जे भवे 129

कावोया जा दसा 133
 किण्हा नीळा काळ तिन्नि 203
 किण्हा नीळा य काळ य 199
 किण्हा नीळा य रुहिरा य 23
 किमिणो सोमगळा चैव 29
 कुक्कुडे सिंगिरीजी य 31
 कुसग्गमेता इमे कामा 216
 कुसग्गे मह ओस० 165
 कुसुपिनीक्किवा दसा 30
 कूडं कूडं गीम 90
 कोहविजएणं मंते 178
 कोहं मार्गं च मार्गं च 170
 कोहा वा कहं वा हासा 179
 कोहे माणे माना सोमे 85
 कोहे माणे य भायाए 128
 कोहो पीइ पणासेइ 170
 कोहो य माणो य 171
 खणमेतसोक्खा वहु० 158
 खल्लुका चारिषा जोळा 145
 खवित्ता पुण्वकम्माइ 62
 खिणं न सक्केइ विवेग० 164
 खेत्तं वत्तु हिरण्यं च 99
 गद्धसपणो उ धम्मो 4
 गत्तमूसणमिट्ठं च 90
 गम्माइ मिज्जन्ति बुया० 194
 गन्धेषु जो गिद्धिसुवेइ 159
 गात्तवेहि य सव्वेहि 131

गवेतणाए गहणे य 123

गोमेज्जए य रुग्णे 23

चउरंग दुल्लह नब्बा 52

चउरिंदिया उ जे बीया 31

चउम्बिदे वि जाहारे 111

चवत्तसा पबिलेदिता 124

चत्तपुत्तच्छत्तस्स 117

चत्तारि परमणाणि 49

चत्तारि चमे उवा 115

चंदण-गेह्य हसगग्गे 28

चिन्ना चण च भारिब 168

चिन्ना चित्त च पुत्ते च 196

चित्तमिति न निग्गहाए 92

चित्तमंतमचित्त वा अ 179

चित्तमंतमचित्त वा प 95

चित्तमंतमचित्त वा (न निग्गहाए) 179

चेका कुप्पय चउ० 195

छज्जीवकाए असमा० 108

छंदनिरोहेण उवेइ 164

छिंदति वाळस्स चुरेण 222

चइ त काहिखी माव 93

चगनिम्मित्तिं मूर्छि 78

जणवयसम्मयठवणा 113

जणेण सद्धि होवच्चामि 151

जनुकुम्मे जहा उवञ्जोइ 91

जत्थेव पामे चइ 230

जम्म दुम्प जरा दुम्प 198

जामिणं चयइ पुढो जगा 31

जयं चरे जय चिट्ठे 112

जया कम्म रावित्ताण 69

जया गइ बहुविह 66

जया चयइ सभोग 67

जया बीवमबीवे 65

जया जोगे निहमिता 69

जया धुवइ कम्मरय 68

जया विम्बिदिए मोए 67

जया पुण्य च पाव च 60

जया मुग्गे मवित्ताण 68

जया य चवइ भग्गे 134

जया जोगमखोरे च 69

जया सम्मत्ता नाण 68

जया संवरमुक्किट्ठे 68

जरा जाव च पीडेइ 71

जसे किति सिद्धोमे च 227

जरावरणवेणेण 70

जत्थस्सि मळुणा सक्ख 206

जत्थेक्कम्पा उ ह्वेज्ज 53

जइ मिळ्ळेवासित्ति 44

जहा जगिसिहा विता 133

जहाऽऽएयं समुदिस्स 212

जहा हइ जण्णी उग्गो 222

जहा जगिणीए ह्ति 213

जहा विपाणफलाण 153

जहा कुक्कुडपोअस्स 93

जहा कुम्मे सज्जेयाइ 176

- बहा दहदाण बोवाणं 43
 बहा दुक्खं भरेव जे 134
 बहा दुमस्स पुप्फेसु 112
 बहा वोम्मे जळे जार्य 180
 बहा विराळावसहस्स 111
 बहा सुधारिं सरित् 134
 बहा महासलापस्स 42
 बहा य सारप्पमथा 229
 बहा य विन्निं वणिमा 214
 बहा बाहो तथा कोहो 173
 बह स्यामकावन्नि 103
 बहा सागज्जिभो जाणं 207
 बहा झुनी पुरफणी 148
 बहा सईं सहाणा 135
 बहा से चत्त ओठ्ठने 212
 बहादिक्कणी जळणं 186
 बहिता पुण्णसोणे 180
 बहेर सीहो य मिणं 205
 ब वि वाय व पाय वा 101
 ब मे बुदाणुमावन्नि 142
 बाहेमरण परिधान 225
 बा ना वच्चद रमणी (चन्द) 71
 बा ना वच्चद रमणी (अहम्) 71
 बायस्व नहामट्ठं 178
 बारिवा मम सीसा व 146
 बारिवा माणुने जोए 221
 बाव न एइ आप्पे 212
 बिजदवणे अपुरत्ता 191
 बीवा पेद बज्जीवा य 1
 बे जावरिमउवज्जायाणं 137
 बे इइ सायाणुगा 150
 बे उ संयामकावन्नि 104
 बे केइ वाला इइ 211
 बे केइ सरीरे सत्ता 150
 बे पावकम्मोईं वणं 98
 बे ममाइममह बहाइ 107
 बे व कळे मिए भोए 107
 बे व वळे मिए यइवे 144
 बे व बुद्धा अतिक्कता 76
 बे व बुद्धा महामाया (धृष्ट) 187
 बे य बुद्धा महामाया (अशुद्ध) 187
 बे लक्खण सुविण 104
 बे विजववादिभयोधिमा 39
 बे धिया सविहीकाने 105
 बेहिं तु दिठ्ठा विक्कता 216
 जो जीवे वि न याणाइ 64
 जो जीवे वि विवाचाइ 65
 जो न सम्बइ भागान्नु 178
 जो पण्णहत्ताण 56
 जो सहस्से सहस्साणे भासे 131
 जो सहस्से सहस्साण से 55
 ज्ञाग्घोणं समहट्ठं 187
 ठाणे जिहीक्खे चेव 128
 ठहरा बुद्धा व पात्तइ 205
 ठईय व जइत्तादाण 86

तमो पुट्टो आवेकेण 152
 तमो से पुट्टे परिपूडे 212
 तमो से मरण्तम्मि 209
 तण्हाभिभूयस्स 87
 तत्थ पंचविह माणं 50
 तत्थिमे पढमे ठाणं 70
 तमाहु सोए पडिबुण्ण- 131
 तम्हा एएसि कम्ममाण 42
 तम्हा एवाधि केघाण 204
 तम्हा से म सिणायासि 110
 तवस्सिक्ख किं दम्भ 178
 तवेसु वा उत्तमं 88
 तवो य बुविहो बुतो 61
 तत्तपाने विमानेता 179
 तत्तसेस मणो सुद- 62
 तहा पयणुवाइ य 202
 तहैव मत्तमायेसु 102
 तहैव सावग्गज्जणी 81
 तं एक्को तुच्छसरीरं 194
 तं चेव तग्गिमुत्तं 44
 त ठाणं सासयं वास 18
 तं देहवासं जसुदे 118
 तं मा न सुम्मे देवा- 197
 तं सत्तं मयय 80
 तं से भदियाए 74
 तिण्णो हु सि जण्णव 168
 तुलियाण माळमायं 177
 तेणानि जं कयं कम्म 210
 तेइदिया उ जे जीवा 30

तेऊ पम्हा सुहा 203
 तेऊ वाऊ य बोद्धम्या 27
 तेवे जहा संधिमुहे गहिए 40
 ते य तत्थ विच्चं 223
 ते तिप्पमात्ता तल 222
 थमा य कोहा य मय- 186
 थार्क मयय जेव 99

दम्भो जेतमो जेव 121
 दम्भो यक्खुसा वेहे 121
 दन्विए वंयणुम्मुक्के 185
 दंतसोहणमाइस्स 86
 दत्ताणि वा सुया जेव 194
 दिव्वमाणुसतेरिण्ठं 179
 दुजए काममोगे य 94
 दुम्मवत्ताए वेहुयए 165
 दुम्हा उ सुहावाइ 280
 दुम्हे खल्ल माणुसे मने 165
 दुहा जेने सुवक्खायं 188
 दुविहा जाल मीवा उ 24
 दुविहा सेऊनीवा उ 28
 दुविहा पुळवीजीवा उ 19
 दुविहा वाडजीवा उ 28
 दुविहा जे मने 84
 दुहा यक्खुसईमीवा 25
 देवलोणममाणो य 102
 देवताणक्कमक्खा 89
 देवार्थं मणुमारं य 82
 देवा यवविहा सुत्ता 84

दशधनवेसदशगेह 96

धम्मविजय च ववहार 148

धम्म ठंढे मिये काळे 94

धम्मसत्ताए पे भंते 192

धम्मो दि हू सद्धन्तवा 167

धम्मो अहम्मो ध्यातास का 1

धम्मो अहम्मो ध्यातास दम्भे 8

धम्मो भंजसमुत्तिट्ठ 72

धम्मो भंजसमुत्तिट्ठ 281

न कामसुखं कम्म खमेत्ति 176

न कामसुखं समय 160

न कोपए आवरिण 149

न विता सत्ताए भासा 175

न सत्ता बुद्धे विमवन्ति 195

न तं भरो कळेता 58

न पक्कमो न पुरजो 141

न न बुग्गद्विष कई 116

न वा ठमेग्गना मिज्जे 107

न वि सुद्धिण समन्ते 180

न सत्तंति भरणे 209

न सो परिग्गहो सुतो 101

नादवाद्धं किंय 74

नागस्स सन्वस्स पयासणाए 234

नागस्सावरणिज्जे 45

नाग न दसण वेव (एग्गसग्ग-) 58

नाग न दसण वेव (वीरिय) 10

नागेण जाणहे भावे 58

नादंतिस्स नाग 60

नापुट्ठो वागरे किंय 141

नामकम्म च गोवे च 45

नामकम्मं तु बुद्धिह 45

नारिस्तु नोवणिग्गोग्ग 117

नारीळे न विखीळे 138

निक्कम्ममाणाए न 115

निक्कम्मिण आहार 109

निह च न वहु 108

निहत्तपरिणामो 200

निम्ममो निहत्तारो नि० 108

निम्ममो निहत्तारो बी. 110

निम्माण वि अवाह ति 17

नित्तपुक्कसहरे 188

नित्तंते सिवा अनु० 140

नित्तकिय-निहत्तिय 189

नीयापितो अचवळे 201

नीहरन्ति नय पुत्ता 195

नेहवाण भते ! केवह० 224

नेहवाण सत्तविहा 33

नेहवाणाए कम्म 220

नो इद्धिबोग्ग 35

नो वेव ते तत्थ 223

नो ताणु वण्हं सेवेग्ग 90

पच्चकलाने विवत्तसग्गे 231

पच्छा वि ते पयावा 217

पच्च नाण तलो दया 229

पणीयं भत्तलणं तु 93

पच्छिह वीरिये उट्ठु 186

પત્તેઝસરીરામો 25
 પમાય ષમ્મમાહંસુ 162
 પચ્છકોદ માને ચ 202
 પરિચ્છદ્ધનિનિદ્ધાણ 98
 પરિચ્છદ્ધે તે સરીરચ 167
 પરિચ્છવય-તે અણિ 97
 પલ્લોચાણુકયા જેવ 29
 પલેચય અ-ચરય 116
 પેકાના ચ પૂસાના 33
 પનાસચ્છવવતો 200
 પન્નિદિયતિરિચ્છા ૪ 33
 પન્નિદિયા ૪ જે જીવા 82
 પન્નિદિયાણિ કોદ 56
 પાયચ્છિત્તે વિણમો 61
 વિવચ્છમે દલચ્છમે 201
 પુલ્લવી ભાડચીયા ચ 19
 પુલ્લવી ચ જાન અણી 76
 પુલ્લવી ચ સવચ્છા વાલ્લયા ચ 23
 પુલ્લવી ચાલી તથા જેવ 171
 પુરિસા અસાણમેવ અભિનિગિચ્છ 57
 પુરિસા સચ્ચમેવ ૪૦ 80
 પુરિસોરમ પાવચ્છમ્મુળા 154
 યોગચ્છાણ પરીણમ 95
 ફાલ્લસ્સ ઓ ગિદ્ધિપુલ્લે 159
 કન્ધપ્પમોક્ષો જગ્ગાત્થેવ 197
 ક્કુ ક્ક મુળિણો મદ્ 118
 મદ્ મુળેઃ ક્કળેઃ 116
 ચમચેર ઉત્તમત્તચ 88

ધાયરા જે ૪ પચ્છતા (૪૦) 38
 ધાયરા જે ૪ પચ્છતા (સાદા ૦) 28
 ધાયરા જે ૪ પચ્છતા (સજ્જા) 22
 ધાયરા જે ૪ પચ્છતા (છુદ્ધો ૦) 24
 ધાયરા જે ૪ પચ્છતા (સાદા ૦) 2૦
 બાલમરણાણિ ચલુસો 209
 વાઠાણ અકામ ૫ 203
 વેદિયા ૪ જે જીવા 29
 માવળાકોમ્મુલ્લવ્યા 193
 માલેસુ ઓ ગિદ્ધિપુલ્લે 159
 માણમાણે ન માણેજ્ઞા 189
 મિચ્છાકલ્પિયે દ્વે 146
 મોચા માણુસ્સદ્ધ મોદ 52
 મળપુત્તપ્પાદ્ધ ચ મંતે 128
 મળસા વચ્છા જેવ 184
 મળુલા કુવિદ્ધમેયા ૪ 34
 મળો સાદ્ધસિલો મીમો 127
 મરિદ્ધિસિ રામ અયા 70
 મહુકારસમા કુદ્ધા 118
 માણ્ણો કન્ધ માયા ચ 184
 મા દ્વ અવમચ્છતા 228
 મા ચલિયસ્સેવ કસ 140
 માણવિચ્છાણ મંતે 173
 માણુસત્તમ્મિ આવામો 51
 માણુસત્ત મંતે મૂલે 214
 માણુસ્સ ચ અણિચ 205
 માણુસ્સે ચિચ્છે ૪૫ 49

मा पच्छ असाधुया 212
 माया पिया ण्डुसा माया 196
 मायाविजण भन्ते । 173
 माने मासे दु जो घाडो 176
 माइया खसिया वेत्सा 98
 भिच्छादसणरता 191
 सुहु सुहु मोइण्णे 160
 मूलाओ लघणमवो 135
 मूछमेममहम्मत्स 89

रसए पडिए सास 147
 रसेहु जो गिदिमुवेइ 159
 रागबोससिसया बाळा 175
 रागो य दोसो बि य 48
 रहिरे पुणो वरुध 222
 रुवे अतिते य परि 87
 रुवे विरतो मणुओ 158
 रुवेहु जो गिदिमुवेइ 157

लक्ष्मण बि भारियसण 166
 लक्ष्मण बि उत्तमे सु 167
 लामासमे हुवे दुक्के 109
 लोमुत्तम च वयमिण 88
 लोमविजणं भते । 174

वतणालकणो काडो 6
 वत्यगधमलंकार 107
 वयमुत्तयाए न भते । 129
 वर मे अप्पा दतो 54
 वरुया पञ्चया कुख्या 25

वके वंकसमायारे 201
 वाह्याकयळे चेव 133
 वाहिओ वा अरोगो वा 110
 वाहेण जहा व विच्छए 156
 विणर्य पि जो उवाएण 136
 वित्थिण्णे दूरमोगाडे 125
 वित्तं पसवो य माइओ 175
 वित्ते अनोइए निच्चं 139
 वित्तेण दाण न छमे 100
 विमूसं परिवज्जेज्जा 94
 विमूसा इत्थिससग्गी 93
 विमाणिया दुक्क 100
 विरए गामवम्मेहि 76
 विरजमाणत्स 161
 विवत्तो अविणीयत्स 137
 वित्तएसु मणुन्नेसु 95
 वेमासाहि सिक्काहि 215
 वेराह कुण्वई वेरी 226
 वोच्छिद सिगेइ 167

सणा तहेव मोसा य (मणुत्ती) 126
 सण्वा तहेव मोसा य (वयमुत्ती) 127
 सत्थमेगे दु सिकजंता 184
 स देवगन्धवमणु 144
 सईअण्णार-उज्जोओ 10
 सदे रुमे य कथे य 94
 सदेहु जो गिदिमुवेइ 158
 सन्तिमे य दुवे दाणा 208
 सन्तिमे सुहुमा पाणा 111

समवाए समयणे होइ 181
 समया सम्बभूएछु 77
 सम्मईसगरता 191
 सम्मदिह्नी जीवो 192
 सर्व तिवायए पाणे 75
 सरागे बीररागे वा 202
 सरीरमाहु नावति 53
 सङ्गे कामा विस कामा 153
 सवजीवाण कम्म तु 36
 सम्बरपुण्ड्रिणा मुद्धा 101
 सन्धे जने जइ तुह 196
 सन्धे सओ जाणइ 161
 सन्धे विलविय भीम 154
 सन्धे सुविण्ण सफल 225
 सवाहारं न मुंजति 111
 सन्धे जीवा वि इच्छति 79
 सन्धे भाणा पिमाठवा 74
 सन्धे धयकम्मकप्पिया 39
 सन्धेहिं भूएहिं दवा• 117
 सह समदए जन्ना 185
 संगारं च परिणयाया 231
 सेतिमे सुहुमा पाणा (च) 110
 सतता केसळोएण 104
 सेवारं फळं पीड 125
 सहुज्जह । किं न पुन्हाइ 155
 सवुज्जमाने ठ नरे 75

सङ्गसमारंभे (काय) 128
 संभिसमारंभे (मण) 127
 संभिसमारंभे (वरं) 128
 संसर्गं खलु सो कुणइ 226
 संसारत्था ठ जे जीवा 19
 संसारत्था य सिग्धा य 12
 सादरे हत्थपाए य 127
 साहारणसरीराओ 25
 सीह जहा सङ्गमिणा 231
 सुई च लहंते सारं च 50
 सुक्कसार्णं शिवाएग्गा 105
 सुक्कमूले जहा दन्ते 48
 सुप्पिया मावं साणत्स 148
 सुतेपु मावी पठिबुद्ध• 168
 सुवक्कसुद्धिं समु 81
 सुवण्णहप्पत्स ठ 100
 से काय अनारं वा 57
 से हु चक्ख मणुत्त्वानं 235
 सोच्चा जाणइ कल्लारं 64
 सो वि अंतरमासिओ 148
 सोही उच्छुपय्मत्स 51
 हत्थपायपठिच्छिन्न 91
 हरं पावं च काय च 141
 हत्थायवा इमे कामा 151
 हरियाकिं दिवुजए 23